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SKETCHES OF EARLY ECCLESIASTICAL HISTORY.

WRITTEN IN ACCORDANCE WITH BAPTIST PRINCIPLES.

NO. IV. CLEMENT OF ROME.

IN the canonical epistle to the Philippians, the name of Clement is mentioned, as that of one of Paul's fellow labourers. That the Clement spoken of by the apostle was the author of an epistle which is still extant, is the opinion not only of the general followers of tradition, but of learned, careful, and independent investigators. Some other writings bear his name which are generally regarded as spurious, but that which is known as his first epistle to the Corinthians is believed by the most competent critics to be genuine.

Eusebius, after quoting the sentence in which Paul speaks of his fellow-labourer to the Philippians, says, "Of this Clement there is one epistle extant, acknowledged as genuine, of considerable length and of great merit, which he wrote in the name of the church at Rome to that of Corinth, at the time when there was a dissension in the latter. This we know to have been publicly read for common benefit in most of the churches, both in former

times and in our own; and that at the time mentioned a sedition did take place at Corinth, is abundantly attested by Hegesippus."*

Lardner, who examined with great care all the writings attributed to Clement, and published a separate dissertation on the claims of two of them, observes respecting this, "It is called by the ancients an excellent, a useful, a great, and admirable epistle;" and, he adds, "the epistle still in our hands deserves all these commendations."† Speaking of the distinction made in ancient times between books that were and those that were not received as canonical, though they were equally admitted to be the works of the authors whose names they bore, he says, "The epistle of Clement, a companion of the apostle Paul, expressly celebrated by him, which epistle too was universally allowed to be genuine, is a contradicted book, and received by a very few as a

* Cruse's Eusebius, book iii. c. xvi.

† Credibility of the Gospel History, part ii. c. 1.

part of the New Testament. Nor does it appear that any of the epistles of Ignatius or Polycarp, though they likewise were disciples of apostles, ever obtained so much credit as to be admitted by any into the canon of scripture. Here this sentiment appears very clearly: every body knew who were authors of those epistles; and for that very reason few or none ever thought of placing them among sacred scriptures. If the authors of those epistles had been unknown, some might have thought them to have been written by apostles; and those epistles might have made a considerable claim to be parts of the New Testament: but now they stand clearly in the rank only of excellent ecclesiastical writings.*

Dr. George Campbell, whose opinion on such a subject is of great value, calls this document, "the most respectable remains we have of Christian antiquity next to the inspired writings;" and says, "This epistle of Clement, who was a disciple of Paul, appears, indeed, from one passage, to have been written so early as before the destruction of the temple at Jerusalem, and consequently, before the seventy-second year of Christ, according to the vulgar computation. And if so, it was written before the Apocalypse, and perhaps, some other parts of the sacred canon. Nothing, therefore, that is not scripture, can be of greater authority in determining a point of fact, as is the question about the constitution of the apostolical church."†

Respecting the personal history of Clement scarcely anything is known. The ancient ecclesiastical writers say that he was bishop of Rome; an assertion which, if it be well-founded, amounts to nothing more than that he sustained the office of pastor in that

city. He is numbered as the third pope in the Romish catalogues. All that is certain respecting the time at which the epistle was written is that it was before the close of the first century: while some argue that it must have been soon after the death of Paul, others think that it was probably several years later. As Clement was by no means an uncommon name, it may be doubted whether Clement of Rome was the Clement to whom Paul referred in writing to the Philippians; but this much appears to be indisputable, that before the end of the first century a letter was written to the Corinthian Christians, of which one Clement was the reputed author, and that it was soon afterwards generally believed that this was *the* Clement whom the apostle of the Gentiles had thus honourably distinguished.

The letter is headed thus:—"The Church of God which is at Rome to the Church of God which is at Corinth, elect, sanctified, by the will of God, through Jesus Christ our Lord: grace and peace from the Almighty God, by Jesus Christ, be multiplied unto you."

The whole epistle is too long for insertion, but enough of it may be given to show its general character. It was occasioned by the existence of dissensions in the church at Corinth somewhat similar to those respecting which Paul had written to them soon after their conversion: party spirit having led them to discard from the pastorate some who had maintained among them an unsullied reputation and served them faithfully. In sentiment, this epistle will be found to be in perfect accordance with the apostolic writings. It is inferior to them in originality, in energy, and in dignity, but there is nothing in its doctrine unworthy of primitive believers. It is eminently biblical: it is a deduction from its interest to us that it quotes from the Old Testament so

* Ibid. part II. c. lxxii.

† Lectures on Eccles. Hist. Lect. IV.

profusely ; but to the persons to whom it was addressed—Greeks who had not possessed the same opportunities of familiarizing themselves with the scriptures as we have had—nothing could be more appropriate. It affords us a fine specimen of what an uninspired preacher or writer might do in those days in “reasoning out of the scriptures;” while it furnishes a pleasing independent testimony that the scriptures used by Clement were substantially the same as we possess now. It opens thus :—

“Brethren,—The sudden and unexpected dangers and calamities that have fallen upon us have, we fear, made us the more slow in our consideration of those things which you inquired of us ; as also of that wicked and detestable sedition, so unbecoming the elect of God, which a few heady and self-willed men have fomented to such a degree of madness that your venerable and renowned name, so worthy of all men to be beloved, is greatly blasphemed thereby. For who that has ever been among you has not experimented the firmness of your faith, and its fruitfulness in all good works, and admired the temper and moderation of your religion in Christ, and published abroad the magnificence of your hospitality, and thought you happy in your perfect and certain knowledge of the gospel ? For ye did all things without respect of persons, and walked according to the laws of God ; being subject to those who had the rule over you, and giving the honour that was fitting to such as were aged among you. Ye commanded the young men to think those things that were modest and grave. The women ye exhorted to do all things with an unblamable, and seemly, and pure conscience ; loving their own husbands, as was fitting ; and that, keeping themselves within the bounds of a due obedience, they should order their houses gravely, with all discretion.

“Ye were all of you humble-minded, not boasting of anything ; desiring rather to be subject than to govern, to give than to receive ; being content with the portion God had dispensed to you : and, hearkening diligently to his word, ye were enlarged in your bowels, having his sufferings always before your eyes. Thus a firm, and blessed, and profitable peace was given unto you ; and an unsatiable desire of doing good, and a plentiful effusion of the Holy Ghost was upon all of you. And, being full of good designs, ye did, with great readiness of mind, and with a religious confidence, stretch forth your hands to God Almighty, beseeching him to be merciful unto you, if in anything ye had unwittingly sinned against him. Ye contended day and night for the whole brotherhood ; that with compassion and a good conscience, the number of his elect might be saved. Ye were sincere, and without offence towards each other ; not mindful of injuries. All sedition and schism was an abomination unto you. Ye bewailed every one his neighbour’s sins, esteeming their defects your own. Ye were kind one to another, without grudging, being ready to every good work ; and, being adorned with a conversation altogether virtuous and religious, ye did all things in the fear of God, whose commandments were written upon the tables of our hearts.

“All honour and enlargement was given unto you ; and so was fulfilled that which is written, ‘My beloved did eat and drink, he was enlarged and waxed fat, and he kicked.’ From hence came emulation, and envy, and strife, and sedition ; persecution and disorder, war and captivity. So they who were of no renown lifted up themselves against the honourable ; those of no reputation against those that were in respect ; the foolish against the wise, the young men against the aged. Therefore righteousness and peace are

departed from you, because every one hath forsaken the fear of God, and is grown blind in his faith, nor walketh by the rule of God's commandments, nor liveth as is fitting in Christ; but every one follows his own wicked lusts, having taken up an unjust and wicked envy, by which death first entered into the world.

"For thus it is written, 'And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof: and the Lord had respect unto Abel, and to his offering. But unto Cain and unto his offering he had not respect. And Cain was very sorrowful, and his countenance fell. And the Lord said unto Cain, Why art thou sorrowful? and why is thy countenance fallen? If thou shalt offer aright, but not divide aright, hast thou not sinned? Hold thy peace: unto thee shall be his desire and thou shalt rule over him. And Cain said unto Abel his brother, Let us go down into the field. And it came to pass as they were in the field, that Cain rose up against Abel his brother, and slew him.' Ye see, brethren, how envy and emulation wrought the death of a brother. For this, our father Jacob fled from the face of his brother Esau. It was this that caused Joseph to be persecuted even unto death, and to come into bondage. Envy forced Moses to flee from the face of Pharaoh, king of Egypt, when he heard his own countryman ask him, 'Who made thee a judge and a ruler over us? Wilt thou kill me as thou didst the Egyptian yesterday?' Through envy Aaron and Miriam were shut out of the camp from the rest of the congregation seven days. Emulation sent Dathan and Abiram quick into the grave, because they raised up a sedition against Moses, the servant of God. For this, David

was not only hated of strangers, but was persecuted even by Saul, the king of Israel.

"But, not to insist upon ancient examples, let us come to those worthies that have been nearest to us, and take the brave examples of our own age. Through zeal and envy the most faithful and righteous pillars of the church have been persecuted, even to the most grievous deaths. Let us set before our eyes the holy apostles: Peter, by unjust envy, underwent not one or two, but many sufferings; till at last, being martyred, he went to the place of glory that was due unto him. For the same cause did Paul in like manner receive the reward of his patience. Seven times he was in bonds; he was whipped, was stoned; he preached both in the east and in the west, leaving behind him the glorious report of his faith; and so having taught the whole world righteousness, and for that end travelled even to the utmost bounds of the west, he at last suffered martyrdom, by the command of the governors, and departed out of the world, and went unto his holy place, being become a most eminent pattern of patience unto all ages.

"To these holy apostles were joined a very great number of others, who, having through envy undergone, in like manner, many pains and torments, have left a glorious example to us. For this not only men, but women have been persecuted, and, having suffered very grievous and cruel punishments, have finished the course of their faith with firmness, and though weak in body, yet received a glorious reward. This has alienated the minds even of women from their husbands, and changed what was once said by our father Adam: 'This is now bone of my bone, and flesh of my flesh.' In a word, envy and strife have overturned whole cities, and rooted out great nations from off the earth.

"These things, beloved, we write unto you, not only for your instruction, but also for our own remembrance; for we are all in the same lists, and the same combat is prepared for us all: wherefore let us lay aside all vain and empty cares, and let us come up to the glorious and venerable rule of our holy calling. Let us consider what is good and acceptable, and well pleasing in the sight of him that made us. Let us look stedfastly to the blood of Christ, and see how precious his blood is in the sight of God; which, being shed for our salvation, has obtained the grace of repentance for all the world. Let us search into all the ages that have gone before us; and let us learn that our Lord has in every one of them still given place for repentance to all such as would turn to him. Noah preached repentance; and as many as hearkened to him were saved. Jonah denounced destruction against the Ninevites: howbeit they, repenting of their sins, appeased God by their prayers, and were saved, though they were strangers to the covenant of God."

The writer proceeds to enforce humility, meekness, and forbearance, from the examples of Old Testament saints, and from that of the Saviour, of whom he says, "The sceptre of the majesty of God, our Lord Jesus Christ, came not in the show of pride and arrogance, though he could have done so, but with humility, as the Holy Ghost had before spoken concerning him." Having observed that Jacob with humility departed out of his own country, fleeing from his brother, and went unto Laban, and served him: and so the sceptre of the twelve tribes of Israel was given unto him, he adds,—

"Now what the greatness of this gift was will plainly appear, if we shall take the pains distinctly to consider all the parts of it: for from him came the

priests and Levites, who all ministered at the altar of God; from him came our Lord Jesus Christ, according to the flesh: from him came the kings, and princes, and rulers in Judah; nor were the rest of his tribes in any small glory; God having promised that 'thy seed [says he] shall be as the stars of heaven.' They were all therefore greatly glorified, not for their own sake, or for their own works, or for the righteousness that they themselves wrought, but through his will. And we also, being called by the same will in Christ Jesus, are not justified by ourselves, neither by our own wisdom, or knowledge, or piety, or the works which we have done in the holiness of our hearts: but by that faith by which God Almighty has justified all men from the beginning; to whom be glory for ever and ever. Amen."

"How blessed and wonderful, beloved, are the gifts of God!—life in immortality—brightness in righteousness—truth in full assurance—faith in confidence—temperance in holiness! And all this has God subjected to our understandings: what, therefore, shall those things be which he has prepared for them that wait for him? The Creator and Father of spirits, the Most Holy, he only knows both the greatness and beauty of them. Let us therefore strive with all earnestness, that we may be found in the number of those that wait for him; that so we may receive the reward which he has promised. But how, beloved, shall we do this? We must fix our minds by faith towards God, and seek those things that are pleasing and acceptable unto him. We must act conformably to his holy will, and follow the way of truth, casting off from us all unrighteousness and iniquity, together with all covetousness, strife, evil manners, deceit, whispering, detractions, all hatred of God, pride and boasting, vain-glory, and ambition: for they that do these things

are odious to God; and not only they that do them, but also 'all such as approve of those that do them.' . . .

"This is the way, beloved, in which we may find our Saviour, even Jesus Christ, the high priest of all our offerings, the defender and helper of our weakness. By him we look up to the highest heavens, and behold as in a glass his spotless and most excellent visage. By him are the eyes of our hearts opened; by him our foolish and darkened understanding rejoiceth to behold his wonderful light. By him would God have us to taste the knowledge of immortality, who, being the brightness of his glory, is by so much greater than the angels as he has by inheritance obtained a more excellent name than they. For so it is written, 'Who maketh his angels spirits, and his ministers a flame of fire.' But to his Son thus saith the Lord, 'Thou art my Son, to-day have I begotten thee.' 'Ask of me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.'"

Two other passages in this epistle deserve particular attention, as showing that the churches with which the author was acquainted were constituted on the same plan as those of which we read in the Acts of the Apostles, and the letters of Paul. In Asia Minor, Paul and Barnabas "ordained elders in every church;"* in Crete, Titus was directed to ordain elders in every city;† the elders of a church were also called its bishops, that is literally, overseers;‡ and the epistle to the Philippians was addressed "to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."§ This simple constitution is recognized by Clement as the existing order of the churches.

* Acts xiv. 23.

† Titus i. 5.

‡ Compare verses 17 and 28 of Acts x. and verses 1 and 2 of 1 Peter v.

§ Phil. i. 1.

"The apostles have preached to us from our Lord Jesus Christ; Jesus Christ from God. Christ therefore was sent by God, the apostles by Christ; so both were orderly sent, according to the will of God. For having received their command, and being thoroughly assured by the resurrection of our Lord Jesus Christ, and convinced by the word of God, with the fulness of the Holy Spirit, they went abroad, publishing that the kingdom of God was at hand. And thus, preaching through countries and cities, they appointed the first fruits of their conversions to be bishops and deacons over such as should afterwards believe, having first proved them by the Spirit. Nor was this any new thing, seeing that long before it was written concerning bishops and deacons. For thus saith the scripture, in a certain place, 'I will appoint their bishops in righteousness, and their deacons in faith.'"

Having adverted to the strife which arose in the days of Aaron concerning

¶ In the last three sentences we have departed from the translation in Wake's "Genuine Epistles of the Apostolical Fathers," which in all the preceding extracts we had followed. The author of a translation published at Aberdeen, in 1768, says justly, "It must be acknowledged that the learned archbishop's translation of this epistle is excellent and elegant, though not so literal as could be wished. He had the idea of the church of England before him, and he believed it to be like those primitive churches; and it is no wonder that he adapts certain words to his church, which had a meaning in the age of Clement different from that now affixed to them."—In the sentences above we have a case in point. *Deacons*, the archbishop renders *ministers*, and thus gives an episcopalian aspect to the phrase, "bishops and deacons." Indeed, he renders the same terms in these three sentences, in three different ways. *Ἐπισκόποι καὶ διακόνοι* are in the first sentence, "bishops and ministers;" in the second, "bishops and deacons;" and in the third, "overseers and ministers." Clement's words are, *Κατὰ χωρὰς οὖν καὶ πόλεις κηρύσσοντες, καθέστανον τὰς ἀπαρχὰς αὐτῶν δοκιμάσαντες τῷ Πνεύματι, εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεῦειν. Καὶ τοῦτο οὐ καινὸς ἐκ γὰρ ἡ πολλῶν χρόνων ἐγγράφω περὶ ἐπισκοπῶν καὶ διακόνων οὕτως γὰρ πον λέγει ἡ γραφή, "Καταστήσω τοὺς ἐπισκόπους αὐτῶν ἐν δικαιοσύνῃ, καὶ τοὺς διακόνους αὐτῶν ἐν πίστει."*—Oxford, 1838.

the priesthood, Clement adds, "So likewise our apostles knew, by our Lord Jesus Christ, that there should contentions arise about the name of the bishopric.* And therefore, having a perfect foreknowledge of this, they appointed persons, as we have before said, and then gave direction how, when they should die, other chosen and approved men should succeed in their ministry. Wherefore we cannot think that those may justly be thrown out of their ministry who were either appointed by them, or afterwards chosen by other eminent men, with the consent of the whole church,† and who with all lowliness and innocency ministered to the flock of Christ, in peace and without self-interest, and were for a long time commended by all. For it would be no small sin in us, should we cast off those from their bishopric who holily, and without blame, fulfil the duties of it. Blessed are those elders‡ who, having finished their course before these times, have obtained a fruitful and perfect dissolution; for they have no fear lest any one should turn them out of the place which is now appointed for them. But we see how you have put out some who lived reputably among you from the ministry, which by their innocence they had adorned."

* So Wake renders in the margin, though he has in the text, "upon account of the ministry." Καὶ οἱ ἀπόστολοι ἡμῶν ἐγνωσαν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὅτι ἐρίς ἔσται ἐπὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς. Διὰ ταύτην οὖν τὴν αἰτίαν προήνωσαν εἰληφοτῆς τελείαν, κατεστησαν τοὺς προειρημένους, καὶ μεταξύ ἐπινομήν διδώσασιν, ὥπως ἐὰν κοιμηθῶσιν, διαδεξῶνται ἑτέροι δοδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν.

† So Wake. The Aberdeen translation says, "With the hearty consent of the whole church." Τοὺς οὖν κατασταθέντας ὑπ' ἐκείνων, ἡ ματαξὺ ὑφ' ἐτέρων ἑλλογιμῶν ἄνδρων, συνενδοκησάσης τῆς ἐκκλησίας πασῆς, καὶ λειτουργήσαν τὰς ἀμεμπτοῦς τῶν ποιμνῶν τοῦ Χριστοῦ μετὰ ταπεινοφροσύνης, ἡσύχως καὶ ἀφανήσας, μεμαρτυρημένους τε πολλοῖς χρόνοις ὑπὸ πάντων, τοὺς οὐ δικαίως νομίζομεν ἀποβαλεῖσθαι τῆς λειτουργίας.

‡ Elders, or presbyters. Wake gives *priests*! Μακάριοι οἱ προσδοίπορησαντες πρεσβύτεροι.

Referring to these passages, Dr. George Campbell remarks that Dr. Pearson, in his *Vindiciæ Ignatianæ*, insists much that whenever any of the fathers purposely enumerate the different orders in the church they mention always three. He adds, with obvious propriety, "If the above account given by Clement is not to be considered as an enumeration, I know not what to call it." . . . "It is this writer's express design to acquaint us what the apostles did for accommodating the several churches they planted, in pastors and assistants. And can we suppose he would have omitted the chief point of all, namely, that they supplied every church with a prelate, ruler, or head, if any one had really been entitled to this distinction? But I cannot help observing further concerning this epistle of Clement, that though it was written with the special view of conciliating the minds of the Corinthians to their pastors, commonly in this letter called presbyters, some of whom the people had turned out of their offices or expelled ἀπὸ τῆς ἐπισκοπῆς, from their bishopric, as his words literally imply, there is not the most distant hint of any superior to these πρεσβύτεροι (presbyters), whose proper province it was, if there had been such a superior, to inspect their conduct, and to judge of it: and whose authority the people had treated most contemptuously, in presuming, without so much as consulting him, to degrade their presbyters. It was natural, it was even unavoidable, to take notice in such a case, of the usurpation whereof they had been guilty upon their bishop, the chief shepherd, who had the oversight of all the under shepherds, presbyters, as well as of the people, and to whom alone, if there had been such a person, those presbyters were accountable for their conduct. Yet there is not so much as a syllable in all this long letter that points this way."*

* Lectures on Eccles. Hist. Lect. iv.

MINISTERS SHOULD WORK FOR GOD.

ADDRESSED TO THE BRETHREN.

BY THE REV. HENRY BURGESS.

To some the above statement may appear the utterance of a truism, requiring no explanation and admitting of little comment. But, like all first principles, it is liable to be mistaken from its very simplicity. As Whately observes, "words whose ambiguity is the most frequently overlooked, and is productive of the greatest amount of confusion of thought and fallacy, are among the commonest," and "familiar acquaintance is perpetually mistaken for accurate knowledge."* All Christian ministers will declare that they work for God, and that doing so constitutes the peculiarity of their office. But a little analysis divides this clerical characteristic into two parts, as different and as distinguished from each other as body and soul, matter and spirit. We all work for God when we preach his doctrines and inculcate his precepts. But some work for God in a more peculiar sense; they give their hearts to the work, and regard him both as their Master and their reward. To use a distinction employed in philosophy, all *objectively* work for God who enter the Christian ministry; that is, the object officially contemplated and pursued is God's work. But all should work for God *subjectively*, which is quite a different thing. Thought and expression may proceed in the same external channels in both cases, but how different are the principles which propel them! In the one case, there may be a love of human applause, of worldly emoluments, or of excitement; in the other there will be the calm yet powerful impulse of holy love, originating, conducting, and concluding every movement.

It is in this higher and *subjective* sense that I wish the heading of this paper to be understood, and, if I do not mistake, this view of it will suggest some thoughts not altogether commonplace or unimportant. The distinction indicated above at once divides us into two classes, and it cannot be a matter of indifference to us as to which we belong. In the first class, we may be learned, orthodox, eloquent, popular, and *conventially* pious. More than this, we may be useful, converting some, and edifying others, for it cannot be too often remembered by us that God blesses means when artistically adapted to the end, without reference to the motives of the instrument. What then is wanting if all this is conceded? All that should be most valuable to us, *our personal sense of the approbation and blessing of God!* Belonging to the first class we have our reward apart from the favour of our Master, and that must satisfy us, for he will give us no more; belonging to the latter, we shall be rewarded in our work in some degree, but our crown of rejoicing will be given in the day of Christ. From the popular assembly, with praises sounding in his ears, and probably with the blessings of those whom he has benefited, one of the former class of ministers of religion may retire to private life, unblessed himself by the saving truths he has declared; but the faithful servant of God has a reward to come, when far from human observation he is able to appeal to the Searcher of hearts that he has sought to do his will and not his own. The subject being thus solemn, allow me to point out some practical developments which it presents to us.

1. If we work for God, *his* will must

* Logic, p. 291. On Ambiguous Terms.

be the object constantly before us. You perceive that an habitual reference to the bible for texts, and proofs, and illustrations, will not come up to the requirements of the case, for *all* do this with various, and sometimes contradictory results. The true protestant principle is, not merely to bring our proofs from the bible in words, but to be convinced ourselves that our doctrines are logically deduced from the bible. Nothing is easier than to take up a creed at second hand, to use it as long as it is fashionable, and then to modify it a little to meet the exigencies of our position; but one who works for God feels that he cannot, he dare not do this, for it is God's truth, and not his own opinions that he is pledged to announce.

"Unskilful he to fawn, or seek for power
By doctrines fashioned to the varying hour,
Far other aims his heart had learned to prize."

Now what is generally the position of a minister when he takes the charge of a congregation? He is actually or virtually committed to the utterance of certain views of revealed truth which that congregation receives; these he is to defend, to explain, and to enforce. Because, indeed, of the consonance of his views and their own they have invited him to the pastoral charge. If the chosen preacher is of mature age, has had advantages for study, and has been as studious and devout as he ought to have been, he will be in little danger from this position, since it is but rarely the mind rejects conclusions so carefully and gradually acquired. Moments of doubt there will be, but they will serve to show the real stability of the principles received. There will be oscillations occasionally, but they will concern more the adjustment of the drapery of the sanctuary, than the situation and the services of the altar. So far the worker for God is safe, his earnest search after truth having been rewarded by

the finding its genuine treasures. But is it uncharitable to conclude there are many cases in which a minister cannot at once be conscientious towards God, and harmonious with the views of the congregation in his statements? Did not some of us become settled pastors too young to have arrived at settled opinions for ourselves? Or have none of us been too *jejune* and negligent in early life to form all our doctrinal views at the foot of the cross, and in the immediate eye of God? Three courses may thus present themselves at various periods of a pastor's life; he may change, and yet determine to preach the same views for convenience' sake; he may resolve not to change, and may remit those studies which might induce a modification of opinion; or, he may determine *to work for God*, by declaring as fully as he can discover it, the whole of his will. Perilous is the position of the man who hesitates for a moment which he shall choose of these opposite roads!

One practical result of these observations is, that on changing his doctrinal sentiments, a faithful minister will not conceal the fact, but will rather, if requested to do so, relinquish the pastoral engagement. Another inference is, that such a minister will not take the oversight of a people without an explicit statement of the doctrines he believes. In a company of ministers a short time back, the conversation turned on a brother who was said to be very successful in keeping up a large congregation when others had failed; and the phenomenon was explained by the statement that he had steered clear of any extreme views of truth, so that high and low were alike drawn in. On the discussion of the propriety of this course, it was approved by a few, but condemned by the many. Could one who was conscientiously doing God's work, leave it in doubt whether anti-

nomianism or Arminianism was an article of his creed? I feel I could not; but others may be able to bring such extremes together, and I will not condemn them. They stand or fall to their own Master. The sum of what I intend to advance under this first observation may be thus stated:—We have many temptations to preach in accordance with the opinions of our hearers, but we must manfully adhere to what we believe to be the true sayings of God.

2. In working for God, the approbation or censure of men will be of secondary consideration. The word *secondary* will, I trust, convey the exact idea I am anxious to exhibit. We *may* seek to please men, but only so far as by doing so we can please God. Nature and art both exhort orators to propitiate the favour of their hearers, and following the same rule, the ancient preacher “sought to find out acceptable words,” and Paul declares that he “pleased men in all things.” But when a deacon or an influential member of a church holds out these examples to a young minister, and exhorts him by all means to avoid giving offence, how often is the real nature of this rule of profane and sacred oratory completely forgotten! Whether it is Cicero, or Solomon, or Paul who seeks to please his hearers, he makes the effort with an ulterior view, namely, that some unwelcome truth may gain the attention and win the heart. God forbid that we should please men by tampering with the substance of truth itself, which, if we feel rightly, we shall no more attempt to accommodate to men’s prejudices, than we should think of altering its essence. Let this manifest difference between the presentation of truth in a pleasant and amiable manner, and making it acceptable by rounding off its peculiarities, ever be present to our minds, and we shall avoid a danger into which it is to be feared many fall. That

we are working for God, as his servants, will here be our best safeguard; for while this will allow us every liberty as to the mode of presenting and recommending our message, it will prevent us from altering the message itself.

The limits of this article would be far exceeded were a catalogue attempted of those circumstances in the life and position of a Christian minister which tempt him to seek, unduly, to please his auditors. He is only *one* of a community expecting him very reasonably to uphold their interests and carry out their views. He is a man of like passions with his hearers, and would rather please than offend them, and the language of praise is pleasant and refreshing to his ear. He has no predilection for dark and averted looks, for the breaking up of old friendships, or the cessation of former hospitalities. He has always to remember that what is technically called *the cause* is dependent in some measure on the style of his address and the degree of his popularity. He can see immediately before him the wealthy and the influential, whose good will it would be highly perilous to disturb. He feels perhaps already, the *res angusta domi*, and yet knows that an unflinching course of duty may narrow his resources still further, if not cut off his supplies. He looks on the right and left, and sees ministers who by following a safe course are peaceful, prosperous, and beloved: why cannot *he* find rest in generalities, and be satisfied with stating such parts of the truth alone as the people will receive? Oh, man, whoever thou art whom these temptations assail, heed them not, but look unto the Strong for strength, or they will surely make thee succumb to their power. Thy Master was not a men-pleaser, nor did his apostles win golden opinions by bending to prejudices and avoiding unwelcome

statements. Let not such a pusillanimity disgrace *thee*. Work for God, and God will protect and care for thee!

3. If we work for God he will be our daily and sufficient reward. In the midst of outward dangers and inward struggles of doubt and unbelief, how refreshing were the words of God to the patriarch sojourning in a strange country. "Fear not, Abraham, for I am thy shield and thy exceeding great reward." Equally efficient are the provisions made by Christ for the strength and comfort of his ministers in the discharge of their arduous duties. It is to this divine approval conveyed by the Spirit of Christ, that we should look, dear brethren, for comfort in our sorrows and courage in our weakness. Happy shall we be, if standing up for the truth, and not for party interests, and striving for catholic verities, and not for the new-born crudities of our own fancy, we can hear our Master say to us, Fear not! The ministers of our divine Lord, taking a message from his lips, and faithfully and affectionately bearing it to a stiffnecked people, *have*

found his favour sufficient recompence, and why should not we? This love of Christ, like the elastic and ever-accommodating air of heaven, will enclose us wherever we go, and comfort us whatever we may feel. For our love to men we may have indifference; in place of converted spirits, more hardened ones may baffle our efforts and excite our tears; the labours of a long course may be forgotten in the attractions of some new meteor, or some new-coined popular fancy. Well, let it be so! Have we worked for Christ? Then he will not forget us. In the calm silence of retirement, that temple of the wise and the good, in which we discern the spirits of lofty and noble men, we shall find our recompence. In the bosom of the Father of the universe, in the friendship of Christ, our murmurings will be stilled and our toils and disappointments forgotten. Only let us be sure of one thing, that "as of sincerity, and as of God, in the sight of God speak we in Christ."

The Bury, Luton, March 2, 1848.

THE CHRISTIAN ENCOURAGED IN GOD'S WAYS.

BY THE REV. G. W. FISHBORNE.

WHEN Israel had arrived near to the border of Canaan, and had encamped in the wilderness of Zin, their course lay through Edom. Moses sent to the king of that country, and made the reasonable request that he might be allowed to pass through his land, promising that no injury should be done, and that if the water of the wells should be drunk he would pay for it. The king, however, absolutely and obstinately refused their request. So Israel turned away.

After this, Arad, king of part of

southern Canaan, came out against them with partial success. They had then to compass the land of Edom on the west, journeying from Mount Hor. They had thus been disappointed when apparently very near to the realization of their hopes; and on account both of the length and difficulties of the way they became discouraged, and, began to complain and murmur against God and against his servant; against that God who had brought them out of the land of Egypt, who had so constantly directed their path, who had so constantly sup-

plied their wants ; who had so often delivered them from dangers and distresses ; so often forgiven their sins ; so often restored them to his favour when they deserved that that favour should be utterly taken away. They murmured against his servant who had been honoured and appointed by God as their leader, and by whose hand so many miracles had been wrought on their behalf. They said, "Wherefore have ye brought us up out of Egypt to die in the wilderness ? for there is no bread, neither is there any water, and our soul loatheth this light bread."

Though we do not mean to affirm that real Christians go to such lengths as this, for faith in God will preserve from such haste and impatience, yet there may be, and are occasions and circumstances which induce discouragement ; when the soul is distressed, when hope declines, when the heart grows faint, the Christian thinks every thing is against him, and supposes that the joys and blessings of salvation will not be his everlasting portion.

Our object however is not so much to call your attention to things that may *discourage*, as to direct it to those things that may *encourage* you ; to endeavour to keep you from discouragement ; and if you have at all yielded to it, to induce you to put your trust in God ; to renew your courage, to wait upon the Lord, who will doubtless grant you your desires, and permit you to reap in due time, if you faint not. Let us observe,

1. *That however difficult and trying the way of the Christian may be, it is not so hard as the way of the transgressor.* That is hard indeed. It is a broad path, the entrance to which is wide. It may have none of the *peculiar* trials of the righteous, but it has difficulties peculiar to itself. The man who is living in sin and disobeying God's commands, living to himself, despising God's rule and authority, lies under the

continual displeasure of God, for God is angry with the wicked every day. He is as an unbeliever already condemned, and justly so. Whatever pleasures he may have, not being spiritual, they are not satisfying or abiding. Mere sensual enjoyments, or even intellectual pleasures cannot satisfy. The master whom the wicked serve is a hard master, and the wages of sin is death. There are many accusations of a guilty conscience to be endured. There is no true peace ; there is no well-founded hope of future and enduring good ; and consequently, no adequately animating and sustaining influence to cheer the mind under severely depressing circumstances. As to the future, all is dark and dreary, or rather has in it unmitigated horror. The existence of God may sometimes be denied, the idea of future and eternal punishment sometimes ridiculed ; but these things commend themselves to man's judgment, however much his heart may wish or affect to disbelieve them. Trying therefore as the way of the Christian may be, it has no such dark spots as these ; or rather, none of that gloom which entirely overhangs the path of the wicked.

2. *If Christians have privations and self-denial, they have comforts also.* Trials are by Christians expected and prepared for. They have not set out in the narrow way without first considering the path they have to tread. They know that in the world they must have tribulation, and it is therefore no matter of surprise to them when affliction and trial come. Christ too has required them to take up their cross and follow him, to deny themselves for his sake. But they regard all their trials and afflictions as a part of the discipline of a merciful and gracious Father who grieves not willingly, who chastises not for his pleasure, but for their profit ; and who at the same time lays under them the everlasting arms. The means

thus used for the accomplishment of the divine purposes in their good and welfare, are not indeed joyous to the flesh, but on the contrary grievous. Yet the design of God that they should be partakers of his holiness, and the fact that these afflictions yield for them the peaceable fruits of righteousness, and being light and but for a moment work out for them an exceeding and eternal weight of glory, abundantly comfort and sustain their minds, and render them more desirous to have affliction sanctified in the promotion of their best and eternal welfare, than to have it removed or discontinued. In denying themselves, and bearing the cross for Christ's sake, they are actuated by a motive of powerful influence; for Christ suffered without the camp for their sins, had pity on them in their low estate, and was not ashamed even to call them brethren. They realize also more happiness and real comfort in denying themselves for Christ's sake, than is to be found in self-gratification. They have moreover the delightful prospect that Christ will confess them before the Father and his holy angels when he shall come in his glory. They are thus blessed and happy when suffering either personal chastisement or shame, for Christ's sake, and can count it all joy when they fall into divers temptations, and esteem it an honour when they are counted worthy to suffer for his name.

3. *If Christians are exposed to danger they have an Almighty arm to protect them.* They are not indeed free from dangers. They live in an evil and sinful world, whose spirit, maxims, and conversation, are all opposed to the will of God and the soul's advancement in godliness. Satan is their adversary; and "he goeth about as a roaring lion, seeking whom he may devour;" he lays snares for their feet, and would delight in their downfall and destruction. They are often assailed by temptations severe

and unexpected, adapted to the points where they are most likely to fail, and to those circumstances which are most fitted to accomplish their end. These are not imaginary, but real dangers; the enemy of the soul never sleeping, but always vigilant and seeking to accomplish his purposes. One source of comfort in all this is, that the Christian's dangers are not so great as those which beset the path of the wicked. Another source of comfort is, that all these dangers are known to our best Friend, and he warns us against them. Moreover, he whom we love and serve is able to protect us. His power is infinite; he can do all things; nothing is too hard for him. By a word he can accomplish all his will in the safety of his people and the discomfiture and destruction of his enemies. This is the God in whom they trust. The eternal God is their refuge. They commit themselves to him; they are not their own, but his; they have been bought with a price, even with the blood of Christ. His power is engaged on their behalf, and they are safe. He is their Shepherd, and he will protect as well as perform the other duties implied in that relation. He is their King also, and this implies and secures their protection. Their interests are in the hands of God and of Christ his Son. No man can pluck them out of the Father's hand, neither can any pluck them out of the hand of the Son. God is a wall of fire round about them, and as the mountains are round about Jerusalem, so the Lord is round about them that fear him. They are thus safe, they shall never perish, but are "kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

4. *If they are exposed to difficulties and perplexities they are also blessed with a guide to direct them during their journey.* And not only so, but himself going before them, pointing out the way, and en-

couraging them to walk in it. The path that leadeth to life is narrow, and in the exercise of a gracious and wise discipline God may see fit to keep them long journeying in the wilderness. He may lead them about, as in the case of the Israelites, from place to place, to try and to prove them; but he is still their cloud by day and pillar of fire by night. In the midst of all their difficulties and perplexities he is still guiding them by his counsel. He is an all-wise guide, knowing perfectly the dangers and trials of the way; and if any man lack wisdom, and ask it of God, he is ready to give it, liberally and without upbraiding. The path in which he guides is ever the safest to their souls, and most conducive to their happiness. He exercises also most gracious forbearance. Many are their imperfections; sometimes doubting his love; often slow to apprehend his will; prone to turn aside from the right way. Were he to deal with them according to their sins or the waywardness of their hearts, he would forsake them altogether, but his ways are not our ways, nor his thoughts our thoughts. He punishes them not as their iniquities deserve. He sees it needful indeed at times to teach them his ways by afflictions and trials; to wean their hearts from the world and worldly things, by bringing those troubles upon them whereby they see how the world should be estimated. But in all this he is merciful and compassionate; "he remembereth their frame, he knoweth they are but dust. He does not always chide, neither does he keep his anger for ever; but is merciful and gracious, and plenteous in mercy to all that call upon him. Let us but have a teachable spirit, a mind observant of, and a heart ready to do his will, and we shall not lack intimation from the Lord, as to the way in which we should go, but he will guide us continually by his coun-

sel, and afterwards receive us to his glory.

5. If the path be trying and long, it has a delightful and glorious termination.

Israel looked for an earthly rest; one therefore incomplete, and liable to interruption: but the Christian looks for a rest in heaven which remains for God's people, which cannot be interrupted, and which can never cease. Canaan was represented in language which showed how desirable it was as a possession, and how great were the advantages they might there enjoy. Although their portion was great as an earthly inheritance, yet how infinitely beyond any earthly possession in its glories and enjoyments is that better country, even that heavenly one to which Christians are journeying. As travellers, we are bending our steps to that better land; as faithful servants we are expecting the crown of life; as children we are looking to our Father's house, which hath many mansions. When at death our journey terminates, our troubles will cease. We shall be tried no more, tempted no more, die no more; but our souls will rest from sin, in hope, with Christ, where "the wicked cease from troubling, and the weary are at rest." Our bodies may indeed return to corruption, but they shall be raised again, spiritual and incorruptible, and our spirits re-united thereto; and then shall the full, perfect, and eternal joy of heaven be our portion. Description must fail to convey any adequate impression to our minds of the glory of the place, or its blessedness. It is the glory of our Lord and the joy of our Lord; yet not too great for him to bestow on us. Though utterly unworthy the least notice or regard at his hand, we shall be kings and priests unto God. Though in ourselves unholy and corrupt, yet changed by his grace and sanctified by his Spirit, we shall experience the transforming influence of his presence.

We are now "the sons of God, and though it doth not yet appear what we shall be, yet we know that when he shall appear we shall be like him, for we shall see him as he is." Well may we therefore be encouraged to pursue our path with increasing energy and delight, looking for the end of our faith, even the salvation of our souls. In conclusion we may observe,

1. *Some who formerly were, or at least appeared to be, walking in the way of the Lord, have gone back.* They have yielded to temptation; they have been overtaken in a fault. The fear of man, or shame on account of the cross may have deterred them; the self-denial required in following Christ, and the entire devotedness to him demanded by the gospel, may have seemed too strict for them, and they have gone back to the world. Pity should be excited, prayer should be offered, and effort should be used, for their recovery: but *we* should not be discouraged, but should rather be moved thereby to quicken our diligence, and "run with patience the race set before us, looking to Jesus, the Author and Finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of God."

2. *Let those who are journeying together help each other forward in the way.* See that you fall not out by the way. See that ye love as brethren and sisters of one family; that ye be helpers of each other's faith, sharers of each other's joys and sorrows. Be not eager to believe every report you hear against each other, but let that charity prevail which "is kind, and thinketh no evil." Be not envious one of another, but provoke to love and good works. "And be ye kind

one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

3. *I cannot suppose otherwise than those of you who are journeying in this path will feel for those who are walking in the way of sin.* The Son of God wept over those who blindly rejected his exhortations and despised all his entreaties. He saw their end; he could not contemplate it without the deepest and heart-rending emotion. The religion of Christ is calculated to produce, in those in whom it dwells, true compassion for the perishing. You therefore that are Christ's will seek to pluck sinners as brands from the burning. Your hearts will be grieved that the law and the gospel are by them alike despised, and that God is dishonoured. You will therefore be constrained to warn them to flee from the wrath to come; and to endeavour both by your direct efforts, and by the powerful influence of a life and conversation according to the gospel, to win their souls to Christ, thus saving them from death, and hiding a multitude of sins.

4. *If any of you are walking in the broad road that leadeth to destruction,* I beseech you to bear in mind that, although the road may for the time seem pleasant, yet in it you can find no real or abiding happiness, and the end thereof must be misery for ever. God is angry with you every day, and you cannot harden yourself against God and prosper. If you neglect the great salvation preached to you in the gospel, first preached by Jesus Christ and now by his servants, you cannot escape. Repent therefore of your sins. Flee to Christ as the way, the truth, and the life. In him is salvation, and in him alone.

REMARKS ON CALCULATIONS OF PROPHETIC DATES WHICH POINT TO THE PRESENT YEAR AS AN ERA FOR GREAT EVENTS.

BY THE REV. JAMES HOBY, D.D.

THE following paper is merely to state the grounds upon which many have for a long time past, looked to this year, as a period when the providence of God would illuminate the obscurity of divine prophecies. The republication of Mr. Fleining's "Epistolary Discourse" has revived attention to this subject, while astounding revolutions seem to justify that pious author in his conclusions.

"It is not for you to know the times or the seasons which the Father hath put in his own power," was the reply of Christ to his inquiring disciples, when "they asked of him, Lord, wilt thou at this time restore again the kingdom to Israel?" and the same reproof still checks the over-eager curiosity of Christians about the signs of the times. While "men's hearts fail them for fear, and for looking after those things which are coming on the earth," it is the privilege of believers to feel assured of the approaching triumphs of their Lord.

Since however it has pleased God to declare that only a certain limited duration shall be permitted to the gigantic evils comprised in the reign of antichrist, the servants of Christ in every age have desired, like Daniel the prophet, to "understand by books the number of the years whereof the word of the Lord came." Passages in the inspired writings of that "man, greatly beloved," and others in the eleventh and twelfth chapters of the Revelation made to "the disciple whom Jesus loved," mention in mystic language, the allotted term as "a thousand, two hundred, and three score days"—"forty and two months"—"a time and times and half a time."

Without adverting to controversies in which incredible labour and talent have been expended, it will suffice for the purposes of this paper to state that many able students of prophecy consider these different forms of expression not only as denoting the same length of duration, but as describing the same identical period. Although different occurrences are foretold, such as the prophesying of the witnesses clothed in sackcloth, the treading under foot of the holy city by the Gentiles, and the abode of the woman in the wilderness, together with the evils involved in such symbolical representations, all have one common era of commencement, and when the prescribed term of their duration shall end, the church shall enjoy most triumphant deliverance.

Admitting that each of these 1260 days stands for a year, that thirty of these years make one month of years, so that the whole number equal forty-two months, and that twelve of these months make one time, or year of years, so that the entire forty-two months are equal to three times, or years, and half a time, then it would seem that only one point remains to be considered, viz., when did the period commence? But there is another great difficulty, which must be determined before a satisfactory calculation can be made. This relates to the length of the year, or the number of the days intended to be contained in it. The natural year consists of 365 days, 5 hours and 48 minutes, but the prophetic language allows only 360 days to one year! The 1260 days are divided into 42 months of 30 days each; and the 42 months into $3\frac{1}{2}$ times or years, of 12 months each. Twelve months of thirty days

each constituted the ancient year, which therefore contained only 360 days. The difference thus arising during the entire term of 1260 years, is 18 years; and that number would require to be deducted from so many natural years, to reduce the period of duration signified to an equal number of prophetic years; or 1242 natural years is the same space of time as 1260 prophetic years. Hence, if any given year could be fixed upon as the era from which to calculate the mystic period, it is supposed that in 1242 natural years from that date, the 1260 days, or 42 months, $3\frac{1}{2}$ years of prophecy, will have elapsed.

Historical research has fixed upon several important events in the early times of the great apostacy, as a sort of starting point from which to reckon the career of the mystery of iniquity. Among these, one is so remarkable that it has been thought by many to take the pre-eminence, and to constitute the true and proper commencement of the reign of antichrist, viz., that year in which the pope was constituted universal bishop and head over all churches in Christendom.

In the Forum at Rome there still stands a solitary column, which after having been variously named by antiquarians, was proved by the discovery of an inscription on the pedestal, to have been erected in honour of the emperor Phocas. Originally a centurion, this obscure soldier was suddenly robed in the imperial purple, in consequence of a revolt in the army against Mauritius; but he was greatly indebted to ecclesiastics for the successful issue of the enterprise; and accordingly, before being crowned in the church of St. John Baptist, near Constantinople, he promised to maintain the rights of the church, and to defend the faith of the councils of Nice and Chalcedon. Gregory the Great, then pope of Rome, received the image of Phocas with great

honours, and wrote most fulsome congratulatory letters, ascribing to a special Providence the elevation of so good and great a prince to the throne of the empire. But the emperor pursued a course of desperate iniquity and oppression, till he was at length reviled in the public shows for his cruelty, drunkenness, and debaucheries; and finally was dragged from his throne, stripped of his robes, dreadfully mutilated, having his hands, feet, arms, &c. successively cut off before he was decapitated, and then his body was delivered to the soldiers to consume it in flames. The image which once stood on the still existing column, shared the fate of all his other statues, but the reign of Phocas was memorable for one decree, which has endured as long as the pillar still standing at Rome!

After the death of Gregory, Sabianus sat in Peter's chair for two years. And to him succeeded in the year 606, Boniface III. This short pontificate of less than one year's duration, was memorable for the occurrence thus described by the martyrologist Fox, who records that Boniface obtained of "Phocas, the wicked emperor, for him and his successors after him, that the see of Rome above all other churches should have the pre-eminence; and that the bishop of Rome should be the universal head of all churches of Christ in Christendom." He adds, "and thus began first Rome to take a head above all other churches, by the means of Boniface III., who as he lacked no boldness nor ambition to seek it, so neither lacked he an emperor fit and meet to give such a gift." . . . "Ever since, from that day, it hath holden, defended, and maintained the same still, and yet doth to this present day by all force and policy possible." Whether or not it may have been from this subserviency to popish pretensions, it is remarkable that among the effigies of

the emperors, that of Phocas is seen grasping a cross in his left hand.

It will not be disputed but much arrogant assumption on the part of previous bishops of Rome had won from previous emperors various concessions; but that the pope of Rome and his "successors in that see should have a universal headship over all churches in Christendom," had never before been so distinctly and formally enacted, nor ever so resolutely asserted and maintained, as in this year 606. The enactment was moreover attended with the equally formal prohibition of like pretensions on the part of the bishop of Constantinople.

A previous decree of Justinian in 533, and indeed a yet earlier edict of Theodosius and Valentinian, in 445, have supplied dates from which the learned have calculated. Nor can it be doubted but the language of those emperors is very explicit and strong in concessions to the popes. Also, subsequently to 606 and the reign of Phocas, there are recorded acts and edicts of other emperors, which are remarkable: therefore until the absolute and demonstrative fulfilment shall itself explain the prophecy, opinions will differ. It seems, however, that the overthrow of the papacy is to be effected by successive shocks and convulsions; that events which may be compared to earthquakes and volcanic eruptions are to transpire. Such occurrences having signalized this year 1848, the preceding remarks are offered merely to explain those calcula-

tions which long ago pointed to the middle of the present century as the age when judgments from God should confound both the civil and ecclesiastical rulers of the darkness and unrighteousness which have oppressed mankind. 1242 natural years being equivalent to 1260 prophetic years, called days in the Apocalypse, added to 606, the date of the decree of Phocas, bring down the time to the year 1848. Whether from this fact, and the coincidence of political revolutions on the continent of Europe, the church of Christ is warranted to expect the speedy fall of "Babylon the Great," and that the arrogance of the universal pontiff is about to be humbled to the dust, it is not easy to determine; but there is enough to relieve from panic apprehensions. Instead of trembling at the prospect of popish persecutions, with all the cruelty of blood and fire, it seems quite as possible that this generation may learn, agreeably with certain reported vociferations in the very streets of Rome, that the present sovereign priest is the last of the popes! It is said that there remains of the niches prepared to receive the statues of the popes, but one unoccupied; who can tell but when that one is filled by "Pio nini" no new receptacles may in future be required? Such a fancy may seem like a vain dream, but destruction awaits "the man of sin," and the lowering clouds are now threatening his empire with desolating storms. "Come, Lord Jesus, come quickly!"

ALL IS WRONG IF THE HEART IS WRONG.

IN vain will you endeavour to fix any one to the regular performance of that in which he finds no pleasure. As a child who does not love his book will leave it for his play; as a man who does not like his calling would gladly

exchange it for another; so, he who does not serve the Lord with gladness, will soon throw off the galling yoke. Though the heart be deceitful, yet man is true to his heart. He may oppose his reason, he may act in opposition to the dictates

of his conscience, he may triumph over particular passions, he may destroy all the harmony of his moral constitution, yet he will vigorously pursue whatever affords him the greatest delight. You may succeed in convincing his understanding of the rectitude of a certain line of conduct, you may impress his moral sense in favour of it, you may even make the soul tremble with fearful apprehensions at the thought of pursuing a contrary course, but until the heart be in some measure gained, nothing is effectually accomplished. "My son, give me thine heart:" this is the demand of God, this the voice of religion; and until the heart be surrendered it will endeavour to contrive some method

or other to elude the obligation of duty. The heart, which is "deceitful above all things and desperately wicked," is never so fertile of evasions as when delight is all on one side and mere duty on the other. The man who has no heart for God, and no pleasure in his ways, may study to save appearances, he may dissemble to gain some favourite point, he may for a season do violence to his feelings, but while his heart secretly revolts, there is ground to apprehend that inclination will ultimately influence his conduct, and that the mask will not always be worn. Perseverance in an unpleasant path is not to be expected. — *Dore, MS.*

HYPOCRISY DETECTED.

In the autumn of the year 1796, a minister was preaching to the baptist congregation at Battle with great acceptance. The writer heard him several sabbaths, and considered him a man who would not suffer sin in himself or his people—his denunciations of it were very powerful.

Before that year closed, this minister preached on a Lord's day evening from the words "Be sure your sin will find you out," Numbers xxxii. 23. But, alas! he was an immoral man. A person in London who had known him where he had previously been, and where he had

lost his character, hearing that he was preaching at Battle, and likely to settle there, felt it his duty to warn the church, and not having been able to secure time in the course of the week to write, devoted the Lord's day evening to that duty—the very Lord's day evening on which the sermon was preached. The letter was commenced about seven o'clock, probably about the same time as the sermon, and both were proceeding together. Great was the surprise of the deacons at the receipt of the letter. The charges could not be denied, and the preacher left.

CARRYING A KNAPSACK.

WHEN Dr. Cheever made the tour of Mont Blanc, he borrowed a military knapsack, and deposited in it such articles of clothing as he thought indispensable for his journey. With his knapsack on his shoulders, a long Alpen stock shod with iron in his hand, and a

small edition of Paul's epistle to the Romans in his waistcoat pocket, he started off, he tells us, feeling very independent. His experience of the convenience and inconvenience of this sort of equipage leads him to say, "There is one good thing in carrying your own

knapsack ; when you throw it off at evening you feel so light from the relief that your other fatigues are quite forgotten ; you could almost set out for another day's walk. It seems as though some heavenly power had put wings to your shoulders. I do not expect, by this argument, to persuade any man to walk all day with a weary fardel on his back ; it would be something like getting sick in order to enjoy the pleasure of convalescence ; but certainly, if one feels compelled to walk under a burden, what I have mentioned is some consolation and encouragement. Just so, it may be, that those who have the heaviest burdens to bear through life

will be the lighter for them when they lay them at evening in the grave. Certainly they will, if the burdens were borne for Christ, if they came upon the shoulders in his service, or if they were carried in sweet, cheerful submission to him, because he laid them there. Men will be lighter and brighter for all such burdens for ever and ever ; lighter and brighter in their path of glory and happiness through eternity, than those whose knapsack of evils was borne for them by others, or who had none to bear for Christ. Yes, burdened pilgrim, this *light* affliction worketh an exceeding and eternal weight of glory."

HANDLING THE WORD DECEITFULLY.

"THE science of interpretation is necessary," says Carson, "not so much for enlightening mere ignorance, as for overwhelming obstinacy. Nothing more clearly shows the guilt of human nature, and the enmity of the mind of man to God, than his perverseness with respect to the meaning of the divine word. If we wish for an example of the degradation of human nature, let us look

to the low and sordid pursuits and pleasures of men in every rank of life ; but if we wish for an example of the Satanic pride, and rebellious independence of the mind of man with respect to God, let us view it in the writings of biblical interpreters. The anxiety of some is not to ascertain the meaning of God's word, but to discover a critical process by which it may be evaded."

ATHEISTIC HAPPINESS.

"It is a memorable fact," says Mr. John Sheppard, "that Laetorius, the great teacher of irreligion to the

Romans, who proposed to free men from unhappiness by atheism, at the age of forty-four destroyed his own life."

HABAKKUK'S PRAYER PARAPHRASED.

LORD, I have heard thy mighty speech.—it wakened all my fears ;
Revive, O Lord, thy work revive in these eventful years :
Amidst the years thy love make known, and in deserved wrath
With beams divine let mercy shine on thy tempestuous path.

He came, the High and Holy One, from Paran's ancient mount ;
 Earth woke her harp-notes to his praise, Heaven did his fame recount ;
 Seraph and saint, one choir, proclaimed his majesty sublime,—
 Eternity the song began, 'twas echoed back by Time.

His glory, like a dazzling robe, the firmament o'erspread ;
 The beams of his resplendent form surpassing lustre shed ;
 Pure as the light, his brightness was, when storms have ceased to lower,
 Yet these were but his secret pomp, the hiding of his power.

Before him pestilence and death on stern commission went ;
 Forth from beneath his radiant steps the burning coals were sent ;
 O Grave, thou hadst the victory then—the bier its trophies bore,—
 What wrecks the tempest wildly strewed upon thy gloomy shore !

He stood and measured out the earth ;—the nations in their pride,
 Like chaff before the wintry wind he scattered far and wide :
 Then the perpetual hills did bow in reverence and in praise,
 The everlasting mountains fled :—eternal are his ways !

Children of Cushan, saw I not your tents in sorrow laid ?
 Midian, the curtains of thy land deep terrors did o'ershade ;
 Nature, thy God seemed wroth with *thee*,—he cleft thy streams in twain ;
 And hurled the anger of his word against the swelling main.

Lord, when thou didst in chariots ride, and on thy steeds of fire,
 The mountains saw thee, and they shrank appalled before thine ire ;
 The ocean uttered forth his voice from out his deep, far home,
 And lifted up his hands on high, radiant with virgin foam.

The sun beside his burning throne, the moon in midnight's bower,
 Stood awe-struck as thine arrows flashed, all terrible in power :
 Thou didst march through the stricken land, in vengeance how severe !
 Yet wast thou just when thou didst speak, and when thou judgedst clear.

Like as a whirlwind had they come against thine own elect ;
 The haughty foe had dared assail the men thou didst protect ;
 They sought thy chosen to devour, but thou wast nigh to save,
 And didst their joy to sorrow turn,—their triumph to the grave.

Amidst the conflict and the storm, my God, I'll rest in thee,
 When thus thy judgments are abroad, thy footsteps on the sea ;
 The lip may quiver at the voice of thine approaching day,
 The frail heart tremble at its woes, but thou wilt be my stay.

Although the fig-tree blossom not, nor verdure clothe the vine ;
 Though flock, nor herd, nor olive crown the stores I thought were mine ;
 Yet I will in the Lord rejoice,—the Lord, my strength and shield,
 The God whose power, in sorrow's hour, doth full salvation yield.

BALCLUTHA. L. M.

(Composed by Mr. B. F. Flint, of Canterbury.)

O long ex - pect - ed day be - gin, Dawn on these realms of

This system contains the first four staves of the musical score. The first two staves are for the vocal parts, and the last two are for the piano accompaniment. The key signature has one flat (B-flat) and the time signature is 3/2. The lyrics are written below the vocal staves.

wee and sin: Fain would we leave this wea - ry road, And sleep in

This system contains the next four staves. The lyrics continue below the vocal staves. The musical notation includes various notes, rests, and bar lines.

death to rest with God. And sleep in death to rest with God.

This system contains the final four staves of the musical score on this page. The lyrics conclude with 'death to rest with God.' The musical notation includes various notes, rests, and bar lines.

CHRONOLOGICAL PAGE FOR MAY, 1848.

SUN RISES & SETS.			FAMILY BIBLE READINGS.	MEMORANDA.
1	M	h m 7 23	Deut. xxx. 1 Cor. xi. 1—16.	Wesleyan Missionary Meeting. 1733, Archibald McLean born.
2	Tu	4 31 7 24	Deut. xxxi. 1—29. 1 Cor. xi. 17—34.	Church Missionary Society Meeting. Christian Instruction Society Meeting.
3	W	4 29 7 26	Deut. xxxi. 30, xxxii. 1—43. 1 Cor. xii. 1—27.	British and Foreign Bible Society Meeting. Anti-State Church Annual Meeting.
4	Th	4 28 7 27	Deut. xxxii. 44—52, xxxiii. 1 Cor. xii. 27—31, xiii., xiv. 1—5.	London City Mission Meeting. Sunday School Union Annual Meeting.
5	F	4 26 7 29	Deut. xxxiv., Joshua i. 1—9. 1 Cor. xiv. 6—40.	1844, Joseph Gutteridge, Esq. died, æt. 92. Religious Tract Society Annual Meeting.
6	S	4 24 7 30	Joshua i. 10—18, ii. 1 Cor. xv. 1—34.	Sun before clock, 3 minutes, 35 seconds. Moon sets, 3 m. after 11, night.
7	LD	4 22 7 32	Psalms. Psalms.	Sunday School Union Lessons, 1 Kings xviii. 1—40, Luke xx. 19—47.
8	M	4 21 7 34	Joshua iii., iv. 1 Cor. xv. 35—58.	British and Foreign Schools Ann. Meeting. B. and F. Sailors' Society Ann. Meeting.
9	Tu	4 19 7 35	Joshua v. 10—15, vi. 1 Cor. xvi.	Fraternal meeting, Moorgate Street, at 4. British Missions (Congregational).
10	W	4 17 7 36	Joshua vii. Acts xix. 23—41, xx. 1.	Moon's first quarter, 57 m. past 2, morning. London Missionary Sermon, Tabernacle.
11	Th	4 16 7 38	Joshua viii. 2 Cor. i. 1—22.	London Missionary Society Meeting. London Missionary Society Adjourned.
12	F	4 14 7 39	Joshua ix. 2 Cor. i. 23, 24, ii.	1844, J. B. Shenston died, æt. 69. London Miss. Juvenile Sermon, Poultry.
13	S	4 12 7 41	Joshua x. 1—27. 2 Cor. iii.	Moon sets, 26 m. after 2 morning. Moon rises, 46 m. after 2, afternoon.
14	LD	4 11 7 42	Psalms. Psalms.	Sunday School Union Lessons, 1 Kings xix., Luke xxii. 21—46.
15	M	4 10 7 44	Joshua xi. 10—23, xiv. 2 Cor. iv.	1823, J. Palmer of Shrewsbury died, æt. 56. Sun before clock, 3 minutes, 54 seconds.
16	Tu	4 8 7 45	Joshua xxii. 2 Cor. v.	Primitive Methodist Miss. Meet., evening. Ragged School Union Meeting, evening.
17	W	4 7 7 47	Joshua xxiii. 2 Cor. vi.	1734, Abraham Booth born. Soc. for Prevention of Cruelty to Animals.
18	Th	4 5 7 48	Joshua xxiv. 2 Cor. vii.	Full moon, 42 m. past 6, morning. 1803, Buonaparte appointed emperor.
19	F	4 4 7 49	Judges ii. 2 Cor. viii.	1835, S. Saunders, Liverpool, died, aged 56. 1536, Ann Boleyn beheaded.
20	S	4 3 7 51	Judges vi. 2 Cor. ix.	Moon sets, 52 m. after 5, morning. Moon rises, 43 m. after 9, evening.
21	LD	4 1 7 52	Psalms. Psalms.	Sunday School Union Lessons, 1 Kings xx. 1—30, Luke xxiii. 1—26.
22	M	4 0 7 53	Judges vii. 2 Cor. x.	Sun before clock, 3 minutes, 37 seconds. Moon rises, 13 minutes after 11, night.
23	Tu	3 59 7 55	Judges viii. 1—32. 2 Cor. xi.	Stepney Committee, evening. Peace Society Annual Meeting.
24	W	3 58 7 57	Judges viii. 33—35, ix. 2 Cor. xii.	1819, Queen Victoria born. Moon rises, 6 m. after midnight.
25	Th	3 57 7 58	Judges x., xi. 1—11. 2 Cor. xiii.	1824, Dr. Ryland died, aged 72. Moon's last quarter, 47 m. past 11, night.
26	F	3 56 7 59	Judges xi. 12—40, xii. 1—7. Acts xx. 1, 2; Rom. i. 1—25.	Moon rises, 8 m. before 1, morning. Moon sets, 59 m. after 11, morning.
27	S	3 55 8 0	Judges xiii. Romans ii.	1564, John Calvin died, æt. 55. Moon rises, 21 m. after 1, morning.
28	LD	3 54 8 1	Psalms. Psalms.	Sunday School Union Lessons, 1 Kings xxii. 1—40, Luke xxiii. 27—49.
29	M	3 53 8 2	Judges xiv. Romans iii.	1660, Restoration of Charles II. Moon rises, 19 m. after 2, morning.
30	Tu	3 52 8 3	Judges xv. Romans iv.	Sun before clock, 2 minutes, 46 seconds. Quarterly meeting of Baptist Board.
31	W	3 51 8 4	Judges xvi. Romans v.	1847, Dr. Chalmers died. 1792, Baptist Missionary Society formed.

REVIEWS.

The Works of the Rev. JOHN HOWE, M.A., as published during his Life. Comprising the whole of the two Folio Volumes. Edit. 1724. With a Life of the Author, by the Rev. J. P. Hewlett, and a Portrait from an original painting by Sir P. Lely. In three volumes. London: W. Tegg and Co. 8vo. 1848.

It is not for accomplished theologians that we intend this article. They are familiar with the writings of Howe already, and do not need that we should speak to them of his merits. But they will agree with us that there are thousands of intelligent Christians in the land who might derive improvement from his pages, if those pages were in their hands, and that we ought not to lose the opportunity afforded by the publication of these volumes, to recommend his works to those of our friends who have not yet learned their value. We shall be excused, therefore, if we devote the two or three ensuing pages to readers who have not the advantage of acquaintance with these justly admired treasures.

John Howe was born in the year 1630, when the tyranny of Charles the First and archbishop Laud was becoming intolerable. His father was at the time parochial minister of Loughborough, but was compelled, four years afterwards, in order to avoid imprisonment for righteousness' sake, to escape with his family to Ireland. Returning home after a few years he found means to place his son, first at Cambridge, and then at Oxford where he found in Dr. Thomas Goodwin, then President of Magdalen College, a valuable friend. At twenty-two years of age, Howe commenced his ministry in the parish church of Great Torrington in Devonshire,

where he remained till Cromwell, now Lord Protector of the Commonwealth, insisted on his removal to Whitehall, that he might there discharge the delicate and arduous duties devolving on his domestic chaplain. This office he sustained, though reluctantly, for three years, till the death of Oliver and the abdication of Richard afforded him opportunity, before he had completed his twenty-ninth year, to return to his beloved charge at Torrington. When the Act of Uniformity was passed in 1662, Howe was among the conscientious two thousand who surrendered their livings. Having been married eight years, he had a wife and several children dependent on him, and he had not as yet acquired any fame as an author. He remained for some time in Devonshire, preaching occasionally in private houses, and enduring persecution and poverty. Under these circumstances he began to employ his pen, it is believed, with a view to the support of his family. The Blessedness of the Righteous appeared in 1668, and soon after its publication he was invited to become domestic chaplain to Lord Massarene at Antrim Castle in Ireland. There he continued several years, but in 1675 he removed to London, to take charge of a congregation in Silver Street, under king Charles the Second's Indulgence. His connexion with it, though occasionally interrupted by the vicissitudes to which nonconformists were exposed, did not terminate till, in the seventy-fifth year of his age, he was received to a purer and more exalted communion in the world of spirits.

The writings of this tried and faithful servant of Christ are voluminous, and in many respects extraordinary. It is

remarkable that they do not contain the slightest indication of political bias of any kind, or even an allusion to the exciting scenes in the midst of which the author passed his days. They could not have been more free from references of this sort, had he composed them in the heart of China, or in the great desert of Sahara. Nor was he more disposed, apparently, to meddle with ecclesiastical controversies than with secular discussion. What form of church government he deemed most scriptural cannot be learned from his pages. Some small pieces on Occasional Conformity are included in these volumes; but, even in these, his object does not appear to have been to enforce his own opinion, but to moderate persons on both sides whom he thought unduly fierce. There is the same abstinence from theological disputation, though his works are all argumentative. He appeals to the scripture, he examines its testimony critically, and with this he is content. There is no more reference to systematic divinity than as though he had never heard of such a science. The most entire submission of the understanding to God's word is associated with the most entire independence of human authority. His works are obviously and invariably the productions of a powerful, devout, and well-furnished mind, exercising itself upon the inspired oracles. The common salvation was his favourite theme, and he illustrated it with a copiousness and comprehensiveness truly wonderful. His subjects were sometimes commonplace, but his manner of treating them was his own. There were no paradoxes, no startling novelties, nothing that seemed intended to surprise; but a fulness, a richness, a profundity, which always evinced the hand of a master. No one can praise his style, which is to common readers fatiguing, and often painfully obscure; but no com-

petent judge will deny the solidity and value of the sentiments which it is intended to convey. No theological books in the English language have been more highly commended by learned and evangelical writers than the works of Howe. Their sublimity, their pathos, their majesty, the uncommonness of the thought, and the comprehensiveness of view which they exhibit, have been topics on which eminent writers have delighted to expatiate. Robert Hall was accustomed to declare that he had derived more benefit from the works of Howe than from those of all other divines put together.

We should not advise any one to commence his acquaintance with Howe, by setting himself to the perusal of the noble treatise with which the collection before us opens. The *Living Temple*—"a designed improvement of that notion that a good man is the temple of God"—is indeed a magnificent performance, full of elaborate argument, and held in superlative estimation by the author's admirers. But it requires concentrated attention and resolute determination on the reader's part, which he would be the more likely to persevere in yielding, if he had first familiarized himself with the peculiarities of the author's diction, and learned by experience the worth of his teaching. The first part of this performance is a refutation of atheism, and the Epicurean theory; the second contains copious animadversions on Spinoza and a French writer who had intended to confute him; and, though there are readers who after reaching the three hundred and forty-fourth page would say, This work has convinced us that every fragment of this man's writing is of inestimable value, there are others who would assuredly be weary of the mental labour before they proceeded so far. It is not with *The Living Temple*, then, that we would advise the reader to begin.

The Blessedness of the Righteous was the first treatise which the author published, and as he adverts to it occasionally in his subsequent works, as containing illustrations which it was not necessary to repeat, the student might commence with this advantageously. It is founded on the language of the Psalmist, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." The subject is, to use the author's words, "The blessedness of the righteous in the other life, consisting in the vision and participation of the divine glory, with the satisfaction that resulteth thence." The animating prospects respecting the future which it presents to the Christian's attention, are combined throughout with a practical tendency in reference to present scenes.

The piece on Delighting in God, another of his early works, is an experimental treatise full of spiritual wisdom. The writer takes the phrase in its most comprehensive sense, observing that "the particle which we read *in* the Lord, hath not that signification alone, but signifies also *with*, or *by*, or *besides*, or *before*, or *in presence of*, as if it had been said, 'Come and sit down with God, retire thyself to him, and solace thyself in the delights which are to be found in his presence and converse, in walking with him, and transacting thy course as before him and in his sight.' As a man may be said to delight himself with a friend that puts himself under his roof, and, besides personal converse with himself, freely enjoys the pleasure of all the entertainments, accommodations, and provisions which he is freely willing to communicate with him, and hath the satisfaction which a sober person would take in observing the rules and order of a well-governed house."

But many of the smaller pieces are

equal if not superior to the larger. Among them are "The Redeemer's Dominion over the Invisible World—The Redeemer's Tears wept over Lost Souls—Inquiry concerning the Possibility of a Trinity—Patience in Expectation of Future Blessedness—The Vanity of Man as Mortal—Self Dedication"—many funeral discourses for eminent persons, and two impressive sermons on the words, "Yield yourselves to God," concluding thus:—

"And were you now to give an account where you have been to-day, and what you have been doing; if you say, you have been engaged this day in a solemn treaty with the Lord of heaven and earth, about yielding yourselves to him; and it be further asked, 'Well, and what was the issue? Have you agreed?' Must you, any of you, be obliged by the truth of the case to say, 'No?' Astonishing answer! What! hast thou been treating with the great God, the God of thy life, and not agreed? What, man! did he demand of thee any unreasonable thing? 'Only to yield myself.' Why that was in all the world the most reasonable thing. Wretched creature, whither now wilt thou go? What wilt thou do with thyself? Where wilt thou lay thy hated head?—But if you can say, 'Blessed be God, I gladly agreed to the proposal; He gave me the grace not to deny him:' then may it be said this was a good day's work, and you will have cause to bless God for this day as long as you have a day to live."

Respecting the peculiar claims of this edition we will allow the editor to speak for himself.

"The present edition of the Works of John Howe comprehends the whole of his writings contained in the two folio volumes, published by Calamy in the year 1724, together with several other papers never before included in his collected works, but competently ascertained to be his genuine productions, published during his lifetime, and with his concurrence.

"The text has been formed by a laborious comparison of all the editions, not only of the collected, but of single works, to which the editor had access. It is confidently believed that a pure and standard text has thus been obtained. These volumes contain no interpolations. A word has indeed been sometimes added, where absolutely necessary to complete

the sense, but always in brackets. In a few instances, evident mistakes which appeared in the earliest, and have been retained in all subsequent editions, have been corrected, without any distinct notice of the fact; but it has only been in cases respecting which no doubt as to the reality of the mistake could possibly exist, and where the sense of the author was obscured by the error. In such instances, moreover, the editor has invariably fortified his own judgment by the concurrent opinion of able friends. Two or three exemplifications of this class of corrections are subjoined.

"Vol. iii. p. 30, line 29. All the previous editions read, 'What, for great reason was a special vouchsafement to one apostle, was, for as great, to be common to all Christians.' The author's argument, as well as the matter of fact, alike demand the insertion of the negative, 'not to be common.'—In page 68 of the same volume, nine lines from the foot, we have 'sinlessness,' the reference being to man in his unfallen state, and the supposition that that state had continued. All the previous editions have *sinfulness*.—At page 96, line 13, the contradiction of 'they love not this present world, and are loath to leave it,' is escaped by the insertion of the negative before 'loath.'—These and similar emendations, which had been marked in the editor's private copy of Howe long before he entertained the remotest expectation of ever using them for the public benefit, are not now mentioned for the sake of invidious comparison, but simply for the purpose of enabling the reader to judge more accurately of the integrity of the present text.

"In regard to the punctuation, decided changes have been made. Had the points been thrown at random into the forms of Calamy's edition, the sense, so far as the pointing is concerned, could scarcely have been more com-

pletely obscured. A large amount of the hopeless difficulty, and even barbarism, commonly attributed to the style of Howe, is fairly referrible to this cause. Wherever practicable, the modern system has been carefully adopted; and although a few crabbed sentences may remain, setting at defiance all attempts to reduce them to strict order, yet it is believed that the unwearied care which has been bestowed upon the present edition will greatly facilitate the study of these noble writings. 'The ear trieth words;' and in order to secure as near an approximation to correctness, in this respect as possible, the editor has deliberately read aloud to an intelligent friend nearly the whole contents of these three volumes."

The public is under great obligation to the publishers for sending out an edition of these invaluable works so cheap and yet so convenient, and to the editor for the unremitting care and attention which he has evidently given to the onerous duties he had undertaken to perform. The encouragement of such publications is genuine patriotism, and their circulation, among ministers especially, is highly desirable. We are happy to learn that should this portion of the works of Howe be favourably received, the editor has the permission of the publishers to say that it is their intention to follow it up with a corrected and uniform edition of his Posthumous Works, in three other octavo volumes.

BRIEF NOTICES.

Posthumous Works of the late Rev. JOHN ELY: with an Introductory Memoir. Under the care of Richard Winter Hamilton, LL.D., D.D. London: 8vo. pp. clxiv., 434. Price 10s. 6d.

It is to the memory of a very respectable and useful minister of the independent denomination that this volume is dedicated. Having sustained the pastoral office at Rochdale eighteen years, and at Leeds fourteen, with unsullied reputation and unwearied diligence, Mr. Ely died on the ninth of October, 1847, after recently completing his fifty-fourth year. He was an evangelical and powerful preacher,

and the sermons in this volume will give to readers who never heard him a high idea of both the ability and tendency of his discourses. Some will think them too elaborate for the pulpit, but the perusal will afford pleasure to cultivated minds. Appended are, a Paper read in the Philosophical Hall, Leeds, on Etruscan Antiquities; one read before several literary societies on the Capabilities of the Globe which we inhabit; and a few short poetic pieces. A faithful likeness engraved from daguerreotype embellishes the volume, which will be perused with mournful satisfaction by all the friends of the estimable man whose remains it embalms.

Notes of a Tour in Switzerland, in the Summer of 1847. By BAPTIST W. NOEL, M.A. Minister of St. John's Chapel, Bedford Row, London. London: Nisbet and Co. 12mo. pp. viii., 308.

Switzerland is at all times an interesting region, and recent events have given it special claims on our attention. The Cantons had their revolutions last year; every thing is unsettled at present, but pleasing prospects are perceptible. We are glad to find that Mr. Noel, inspecting their state, formed the opinion that 'the aim of religious men should be, not to re-establish the old aristocratic governments, which, he says, is impossible,—not to endeavour to overthrow the existing governments, which must make them jealous and hostile, but to prove their title to the esteem and gratitude of their compatriots by forgetting past wrongs, and by heartily aiding their present rulers, as far as their acts are upright and prudent. In reporting on their religious condition too, Mr. Noel exhibits a delicacy of perception and right-heartedness which are highly gratifying. Whatever he may think of the connexion between church and state in this country, he discerns clearly its mischievous operations in Switzerland. "The governments in Switzerland," he says, "being in the hands of irreligious men, and the people being generally irreligious, ought not to choose pastors for the Christians. Christians then, ought to separate from both. Ministers, by renouncing the state salaries, should render themselves independent both of government and of the populace; and Christian congregations should sustain them. Till then no great or lasting improvement can be expected in Switzerland. Christians may pray for the outpouring of the Spirit upon their churches, but the scripture has said, 'If I regard iniquity in my heart, the Lord will not hear me.' 'Whatsoever we ask we receive of him, because we keep his commandments.' If it be the will of God that Christians should separate from the world, then, so long as they allow the world to be intermingled with the church and to govern it, they can expect no blessing on their prayers. When we are doing our duty, we may expect a blessing through prayer, not when we are wilfully sinning. The separation, therefore, of these churches from the state and from the populace, seems to me a plain and palpable duty, to be accomplished directly and at all costs."—Throughout the whole volume, the author's delight in the gospel and desire to make it known shine forth constantly, while it is enlivened by the conversational freedom and love of humour belonging to a well-educated English gentleman.

A Lecture to Children and Youth on the History and Character of Heathen Idolatry; with some references to the Effect of Christian Missions. Illustrated by Thirty Wood Engravings. By WILLIAM BRODIE GURNEY. London: 12mo. pp. 48. Price 4d.

During the last few years, this lecture has been delivered by Mr. Gurney in many parts of the country; and he has been cheered by learning that it has not only proved interesting to his juvenile auditors at the time, but has

also been the means of producing permanent impressions of the most salutary character in numerous instances. This has led him to prepare it for the press, and we rejoice that he has done so, as it is eminently adapted to lead the young to pay attention both to their own spiritual interests and to those of the people that still sit in darkness. It begins with the ancient systems of idolatry, goes on to notice those which are now prevalent in different parts of the world, and glances at the efforts to enlighten the heathen which have been made by Christians of various denominations. Though the extreme lowness of the price almost precludes the expectation of profit, it may be right to say that "the profits, if any, will be devoted to the schools connected with the Baptist Missionary Society." We hope that the supporters of that institution will exert themselves to push the pamphlet into circulation, especially in their own families and among their own connexions.

The Story of Grace. By the Rev. HORATIUS BONAR, Author of "The Night of Weeping," &c. London: Nisbet and Co. 24mo. pp. xii., 203.

How God told the story of Goodness in Eden—How man interrupted this story—How God overruled man's interruption—How the story of Grace began—Where the story of Grace was first told—are the titles of some of the chapters of this work, and they may suffice to give a general idea of its character. The design of the author is to illustrate in a lively and interesting manner the aboundings of divine grace towards sinners of the human family, and to urge them to retrace their steps, "and seek a home in that bosom whence all that grace is flowing."

The Afflicted Man's Companion: or a Directory for families and persons afflicted with sickness or any other distress. By the late Rev. JOHN WILLISON, Minister of the Gospel at Dundee. With a Biographical Sketch of the Author. Issued by the Committee of the General Assembly of the Free Church of Scotland, for the publication of the works of Scottish Reformers and Divines. Edinburgh and London: J. Johnstone. 12mo. pp. 319.

Nearly one hundred years have elapsed since Mr. Willison entered his everlasting rest. By this production of his pen "he being dead" has continued so to speak as to promote the comfort of many an afflicted follower of Christ; and by it, as presented to the public in this new form, he "yet speaketh." For adaptation to those long exercised with affliction, we know of no uninspired book that surpasses it. For a present to such persons it is peculiarly suitable.

Cares of Youth; or Discourses on subjects of interest and importance to the Young. By SAMUEL MARTIN, Minister of Westminster Chapel, Westminster. London: Ward and Co. 12mo. pp. 148.

The name of the author will be considered a sufficient guarantee of the excellence of these discourses. They have been preceded by two volumes of sermons to the young, which have proved "useful among those for whom they were prepared." Here are twelve sermons on

striking and important subjects. One of their chief merits consists in the variety of scripture texts with which they abound. We presume that the young persons to whom they were addressed are comprised in the author's usual congregation, and that thus they have an opportunity of becoming acquainted with the cardinal truths of the gospel. But for this conviction we should have been surprised at not finding in them a more distinct and frequently repeated statement of the way in which a sinner may be saved.

Popery Delineated in a brief Examination and Confutation of the unscriptural and anti-scriptural Doctrines and Practices maintained and inculcated by the Modern Church of Rome, in the unrescinded decrees of her Councils and Canon Law, and in her authorized and acknowledged Formularies of Faith and Worship. Second Edition, corrected and enlarged. London: Painter. 24mo. pp. 216.

We are informed that these pages, which are reprinted from *The Church of England Quarterly Review*, for January, 1848, are from the pen of the Rev. Thomas Hartwell Horne, B.D.

The Jewish Nation; containing an Account of their Manners and Customs, Rites and Worship, Laws and Polity. With numerous Illustrative Engravings. London: R.T.S. 12mo. pp. 452. cloth. Price 5s.

An encyclopædia of Hebrew Antiquities, adapted to the use of the many.

The History of Protestantism in France, from the Earliest Ages to the end of the Reign of Charles IX. London: R.T.S. pp. 192. Price 6d.

A very good number of the Monthly Series. The subject is instructive and seasonable; the facts are well digested; and the style is simple, transparent, and flowing.

The Mothers' Monitor; or Readings for Maternal Associations. By Ann Jane. London: B. L. Green. 16mo. pp. vii., 172.

Much advice to which mothers will do well to hearken may be found in these pages.

Five Tracts on the State Church.

The Church in Fetters. By J. H. TILLET.
The Endowment of all Religious Sects. By Rev. J. BURNET.

What is the Separation of Church and State? By EDWARD MIALLE.

Church Property—Whose is it? By Rev. J. H. HINTON, M.A.

The Duty of Christian Citizens in relation to Church Establishments. London: British Anti-State-Church Association. Price Ninepence.

These pages contain the substance of five Lectures, in which talent of a very high order has been employed to elucidate important truth. Here is no pretence or bluster; all is clear, calm, and convincing.

Oxford Protestant Magazine, April, 1848. Oxford: 8vo. pp. 52.

To the current number of this periodical, which we have often had occasion to mention, there is appended a notice that it is in future to

be published under the title of *The Oxford Magazine and Christian Enquirer*. The price is to be reduced to sixpence per month; it is to be edited by Dr. Stebbing, and published by Mr. Lee of West Strand. "The special objects for which the Oxford Magazine was first established," it is said, "will be steadily kept in view."

RECENT PUBLICATIONS

Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Knight's Standard Edition of the Pictorial Bible, Edited by JOHN KITTO, D.D., F.S.A. With many hundred wood-cuts, and thirteen engravings on steel. Part XIII. First half. Price 2s.

Spiritual Progress; or Advancement in Personal Religion Illustrated and Enforced. By the Rev. JOHN FRASER, Minister at Gordon. Edinburgh: Lowe, 24mo. pp. 247.

Lectures on the Bible to the Young, for their Instruction and Excitement. By JOHN EADIE, LL.D., Professor of Biblical Literature to the United Presbyterian Church, and Minister of the United Presbyterian Congregation, Cambridge Street, Glasgow. Edinburgh: Oliphant, 24mo. pp. 152.

The Use of Difficulties in Mental and Moral Culture. By the Rev. THOMAS STRATTEN of Hull. London: Green, pp. 32.

Anecdotes of Fontainebleau; with an Introduction by the Rev. DANIEL WILSON, M.A., Vicar of Islington. London: W. Jones, pp. 52.

The Extent and the Moral Statistics of the British Empire. By the Rev. WILLIAM ARTHUR. Second Edition. London: B. L. Green, pp. 59.

Worldly Amusements inconsistent with Christianity. An Essay by JOHN JONES. London: Simpkin, pp. 32.

Romanism brought out in bold relief, as set forth in the Altar Denunciations in Ireland: collected, arranged, and illustrated from authentic sources: in a Letter to the Right Honourable Lord Stanley, by H. BRAILSFORD, LL.B., M.R.S.L. London: Painter, pp. 57.

The Eclectic Review for April, 1848. Contents: I. The Punishment of Death. II. Tennyson's Princess; a Medley. III. Norton's Genuineness of the Gospels. IV. The Care of Public Health in France. V. William Allen—His Life and Labours. VI. History of the Girondists—The National Convention. VII. Architectural Illustrations, &c. &c. London: Ward and Co. 8vo.

Evangelical Christendom: its State and Prospects. A Monthly Journal established and conducted by Members of the British Organization, in connexion with the Evangelical Alliance. London: royal 8vo. pp. 40. Price 6d.

The Mothers' Friend: a Monthly Magazine, Edited by Ann Jane. To aid and encourage those mothers who have little time to read, and little money to spend in books. No. I. May, 1848. London: 12mo. pp. 20. One Penny.

INTELLIGENCE.

AMERICA.

A baptist minister in New York, who has much correspondence with well informed persons in different parts of the United States, says, in a private letter, "I am glad to say to you that the spiritual condition of the American churches of all evangelical denominations is highly encouraging. I look with more confidence upon the present revivals than upon any which have occurred for several years. Our missionary operations, home and foreign, are in a prosperous state. We have had some fears as to the balance-sheet of our Foreign Board, but they have vanished."

CANADA.

'The Toronto correspondent of the Montreal Register having referred to the probability of an effort to form an Anti-State-Church Association of Canada West, the editor says, "Such a movement will be hailed with joy by thousands. The advocates of state churches have been labouring for years to bring Canada under the yoke. They have partially succeeded; witness the fifty-seven rectories, and the payments out of the clergy reserves. The only peculiarity is, that state money is paid to several sects, instead of being appropriated to one. Those sects are, the episcopalians, the Roman catholics, the kirk of Scotland, and the Wesleyan methodists. Now, all these payments ought to be stopped, and the sects in question required to sustain their own operations, as no doubt they are well able to do. There is, however, a previous consideration. Are the people of Canada sufficiently instructed on this point? We greatly question it. Hence the desirableness of some arrangement for the diffusion of information, and the inculcation of sound views. The Baptist Union, at its last annual meeting, recommended that lectures on the subject should be delivered during the winter in the principal cities and towns of the province. We have not yet heard whether the recommendation has been carried into effect. Some measures of this kind, we are disposed to think, should precede the establishment of an Anti-State-Church Association.

"It is very important that our legislators should have their attention directed to this subject. Some of them, we are aware, are entirely with us; to others, our views would appear new, and perhaps startling; while a

considerable number, having been trained from infancy in establishment principles, regard voluntarism with horror, as a profane and sacrilegious thing. What is required then, is the adoption of some plan for communicating information, and presenting the powerful arguments by which voluntaries maintain their cause. A suggestion has been offered, that the delivery of a course of lectures in Montreal, during the parliamentary session, would have a good effect; and it is thought that there are gentlemen in the city, well acquainted with the subject, who might be prevailed on to engage in this service, if sufficient encouragement were afforded. We commend the suggestion to the serious consideration of all concerned. It will give us pleasure to forward so good an undertaking, persuaded as we are that the interests of real religion will be greatly promoted by its complete severance from the state."

WEST INDIES.

JAMAICA.

A letter from Mr. Hands of Four Paths to our esteemed friend Mr. Swan of Birmingham, contains some statements which will be found interesting. "I am happy to inform you," says Mr. Hands, "that I am labouring in the same stations as when Mr. Angus was here, with increasing pleasure, and I trust with brightening prospects. There is much to deplore in connexion with the cause of God here, but there are also circumstances of great encouragement. I may mention one or two which will show you that the former spirit of liberality among the people is not quite dead. At the Porus, or Vale Lionel station, we are building a new chapel. On Mr. Angus's visit he very kindly gave us £60, and the people, although only about two hundred in number, and many of them very poor, immediately raised more than £40 to add to it. We were thus enabled to get on considerably; but a month or two back a fresh difficulty arose. The roof was ready to put up, and our funds were all exhausted, but it was necessary to expend about £30 for guttering before the roof was covered in. I called the deacons and leaders together, placed the matter before them, and told them the building must stop until the people raised the money for the gutters, for I was determined not to get into debt. One of the leaders, a black man, formerly a slave,

said, 'No! building no for stop, minister. Me hab few dollars me put down to buy place for myself, but me will wait. Chapel must go on.' And the next week he brought to the deacons £30 as a loan, until the church could pay him again.

"At another station we have been much inconvenienced for want of a mission house, and I have been compelled to pay a heavy rent for a residence. The other day a place was offered for sale for £100, which will make a nice missionary residence. The deacons mentioned it to me, and said we had better purchase. I replied that I had no money, and that the society was too much encumbered to help us. They said, 'Well, we must try to raise the money, and if minister will engage the place, we will pay for it.' I did so, and on Monday next a good house and ten acres of land will be added to our mission property. I mention these things to show that all is not gloom. I have hope for Jamaica yet, although generally things are in a very sad state.

"The universal cry is ruin! ruin! and it is undoubted that, although the planters have cried, 'Wolf!' so often, that now no one believes them, the wolf has come at last. But still the men appear absolutely infatuated. They cry, 'the country is ruined, we are in a state of national bankruptcy;' and in the same breath they vote £15,000 for the introduction of immigrants.

"During last year more than 2,000 immigrants from Calcutta and Madras were introduced into Jamaica at the public expense, and now from one end of the island to the other, the planters, finding them generally unfit for estates work, have driven them out, and but for the kindness of the black people, they must perish with want. I never go out but I see numbers of them lying by the road side, covered with sores, the very personification of gaunt hunger. And now the planters come to the British government and say, Give us Africans, or we are ruined. Will you believe it, that there are at this time, around this very district, *hundreds* of able-bodied labourers, natives of Jamaica, who cannot obtain employment. They do not ask exorbitant wages; they will work for a shilling per day gladly. I know many who walk on Monday twelve or fourteen miles, and work Tuesday, Wednesday, Thursday, and Friday, for a shilling per day, and return on Saturday to their families after walking twenty-four or twenty-eight miles, with four shillings: and yet the planters have the effrontery to say they cannot obtain labour in the island except at exorbitant and ruinous rates."

ASIA.

GOVERNMENT GRANT TO JUGGERNAUT'S TEMPLE.

The Rev. James Peggs, of whose inde-

fatigable zeal for the withdrawal of British aid from the idolatries of India our readers have had many proofs, has forwarded to us the following recent information:—

"The Rev. C. Lacey, writes, 'It is reported that the priests and the Khoorda Rajah have presented a numerously signed petition to government to have the Pilgrim Tax continued; urging, that *if it be dropped, and the support of the government withheld, in a few years Juggernaut will lose his celebrity and glory.* This is undoubtedly true, but what is that to us? If the Hindoos wish his glory to continue, let them support and superintend his establishment accordingly. Mr. Greame recommended the regulation and supervision of the temple and worship of Juggernaut. In one part of his report which I have read, he says, '*The established worship is fast going down, and will soon become extinct if the government does not renew and uphold it!*' He recommended to exclude certain low castes, to raise the fame of its sanctity, &c. &c. These measures were in whole or part adopted. This report shows the state of the temple, before it had the protection of the British government, and what it would soon become were it again left to itself."

"In a more recent letter he states, 'The very sinews of the system are supplied through the collector of Pooree by the British government. Supported by this donation the idol appears in great glory. But the chief evil is the arguments it furnishes against Christianity. The pundits say—"Who will assert that the enlightened and powerful government of Britain does not respect Juggernaut, while it supports him so amply? To facilitate pilgrimage a splendid road has been made, and now the Pilgrim Tax is abolished that no impediment may exist to the approach of devotees to the sacred shrine of the lord of the world! This is all done by Europe, and under the inspiration of Juggernaut!" Such are the arguments of the pundits, and they are believed by the people.'

"The temple lands have been returned to the priests, but 23,000 rupees per annum are still paid. It appears important to petition parliament, and likewise to memorialize Sir J. C. Hobhouse, President of the India Board, and the Court of Directors and Proprietors of the East India Company, that decisive measures may be adopted against all government grants to Indian temples. The memorials may be addressed to Sir John Hobhouse and J. Poynder, Esq., South Lambeth, London."

The gentlemen who are exerting themselves for the abolition of the connection between Juggernaut and the British government being anxious to be strengthened by petitions to both houses of parliament, the following is subjoined as a specimen of the kind of petition they desire:—

"TO THE HONOURABLE THE COMMONS OF
GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

"The Petition of the Congregation of in the
Town of

"Sheweth,

"That your Petitioners are intimately connected with the missionary operations which have been prosecuted for a number of years in Bengal, Orissa, and in many parts of India. That the missionaries in the prosecution of their benevolent labours, have frequently visited the great temple of Juggernaut, and witnessed scenes of misery, infamy, and death, which no pen can describe or heart conceive, that has not been debased by the demoralising influence of idolatry.

"Your Petitioners in common with multitudes in Britain and India, rejoiced in the anticipated severance of the British government from the temple of Juggernaut, and in the repeal of the Pilgrim Tax and the restoration of the temple lands to the Rajah and the priests, in accordance with the dispatch of the Honourable Court of Directors in December, 1844, stating in express terms, that 'The discontinuance of our interference in its concerns should be made complete.' These expectations have been disappointed by the annual grant of 23,000 rupees from the British treasury, by which its popularity is increased, and multitudes are allured to this shrine of idolatry, at which so many perish.

"Your Petitioners therefore request, that decisive measures may be pressed upon the authorities of our Indian empire, that the temple of Juggernaut, and all the other temples of India may no longer receive grants of money from the British government, but may be left entirely to the support of their own deluded votaries.

"And your Petitioners will ever pray."

EUROPE.

PRUSSIA.

Our brethren in Prussia are rejoicing at length there is a prospect of their enjoying religious liberty. For a long time they have been subject to restrictions and annoyances from the civil authorities at Berlin, which have severely tried their faith and patience. They were forbidden to baptize any one who had not previously given notice of his intention to the clergyman of his district and to the police. For disobedience to this order, Mr. Lehmann was fined thirty dollars, and when he remonstrated with the prime minister, only obtained the assurance that the enforcement of the order was wise and necessary. A patent granting liberty of conscience was published about twelve months ago, in the name of the king, but the ministry took care to clog its operation in such a manner as to render it a nullity. Enactments were issued against Rongé and others of similar views, but though it was against them that they were professedly directed, their purpose was much more extensive. Independents as well as baptists suffered in various ways; all their remonstrances and petitions to the king and his ministers were vain, and it appeared to be evidently the determination of the men at the head of affairs to exterminate religious

freedom. A heavy tax was laid upon all persons leaving the established church, the amount of which, for the baptist church at Berlin alone, was about a thousand dollars. Obstacles of various kinds were raised to the erection of the new place of worship for which Mr. Lehmann collected in this country; and permission was only granted eventually for the erection of a dwelling-house, part of which might be devoted to religious purposes, but in which it was stipulated that Mr. Lehmann should actually reside.

A conference was held two or three months ago, consisting of the pastors and deacons of the baptist churches around Berlin, and they agreed to request the king to grant them an audience. This was refused, and they were directed to write. "As this had never availed anything," says our informant, "we almost despaired, but still followed the advice, and a long petition was the result. At the same time we held special prayer-meetings, and for five weeks every morning at six o'clock we met for that purpose. Blessed indeed were these times! The Lord has heard us, in his own peculiar way. Our great revolution has, it is hoped, put an end to all these vexations, and promises us full liberty of conscience. The Lord has helped us beyond our anticipations. The sabbath after that dreadful night in which guns and barricades knocked down a wretched system of tyranny, we opened our new meeting-house without giving notice to any body, and since that time we have held delightful meetings there. Thus have we found peace and rest, and we hope that nobody will disturb us there. 'Bless the Lord, O my soul!'

"In our parts of the country, our brethren have been exposed to still more grievous persecutions and vexations. They have been fined, and imprisoned, and undergone other oppressions; but we hope that all this now will terminate, for the Lord has evidently now manifested his supreme power over the mighty."

BAPTIST CHURCHES IN PRUSSIA.

Berlin.....	1837.....	G. W. Lehmann.
Rittenfeld.....	1840.....	C. F. Werner.
Memel.....	1843.....	J. Doornik.
Rammelsburg.....	1844.....	A. Pilger.
Stettin.....	1846.....	L. L. Harcks.
Breslau.....	1846.....	Friedmann.
Elbing.....	.....	Wiebe.
Hammer.....	.....	.....

Number of baptist churches in Prussia 9

Baptized last year	161
Received by letter.....	53
.....	204
Removed by death	6
Dismissed	13
Withdrawn.....	4
Excluded	21
.....	44

Clear increase.....160
Total number of members.....720

FRANCE.

The usual French correspondent of "Evangelical Christendom" describes clearly and we doubt not correctly, the causes of the recent revolution thus:—

"The obstinate refusal of the most necessary reforms, the enormous sums lavished upon men who rendered no service whatever to the country, political corruption converted by the government into a system, the open alliance of the cabinet with the enemies of liberty in Europe,—these causes, and many others which I might mention, had gradually *disaffected* good citizens, and excited lively resentment against Louis Philippe and his ministers. But no one imagined that the dynasty of Orleans was so near its downfall, and even those who overthrew the throne were astonished at the greatness of their victory.

"Nor was our former situation mere satisfactory considered under a religious point of view. All my letters indicate errors committed by the government in this respect. Louis Philippe proposed to himself to gain the good graces of the popish clergy, and to form a sort of alliance with the bishops, not to promote the interests of religion, but in order to fix the crown more firmly upon his head. He favoured the pretensions of the priest, lavished upon them on every occasion flattering words, and gave the Jesuits permission to remain in France, notwithstanding the most solemn promises which he made to parliament. He announced the plan of instituting a new Chapter Royal at St. Denis, and permitted monks and nuns of every name and colour to multiply their establishments over the face of the country. At the same time, the protestants were harassed in various ways; the dissenters experienced frequent persecution; the sacred right of controversy was fettered; and our efforts for the evangelization of the French nation encountered numerous obstacles. Assuredly the members of our churches cannot much regret the overthrow of Louis Philippe."

His anticipations are cheering:—"Having indicated the position of Romanism in France since the late events, I will also give you some details upon the situation of protestantism. We have little to lose as protestants, and perhaps much to gain by this revolution. It is certain that entire freedom of conscience and worship will be proclaimed by the new constitution. The French ought to be ashamed of having so long followed the example of the radicals of the Canton de Vaud. They would reject with horror any proposition in favour of intolerance and persecution. Our country has suffered too much formerly from religious wars, to be tempted to re-commence them. We experience no uneasiness, therefore, upon this subject.

"Henceforth, the baptists, the methodists, and other dissenting sects, will be able to

open chapels, without previous permission, and to celebrate their worship without molestation. Evangelical proselytism will be no longer subjected to iniquitous shackles. A Romish bishop will no longer dare to denounce the preachers of the gospel to the judicial authorities, and to call down upon their heads the rigours of the law. We must bless the Lord for the new paths which he thus opens to our activity.

"The new government has issued the following decree:—The Provisional Government, convinced that of all liberties, liberty of conscience is the most precious and sacred, decrees, that citizens suffering imprisonment, in consequence of sentences pronounced upon them for acts relative to the free exercise of worship, shall be immediately set at liberty, unless they are detained for some other cause. All proceedings which have been commenced are quashed. Fines pronounced and not yet paid are hereby remitted. The Minister of Justice and the Minister of Finance are charged with the execution of the present decree."

"Besides doctrinal divisions, there are among us diversities of views upon ecclesiastical matters. The majority of our pastors and consistories do not wish for the separation of church and state. They will accept it if it should be pronounced by government, and some of them will be rejoiced, as I have said in another part of this letter, if it should be a means of promoting the cause of God. But we have also a certain number of very decided partisans of the *voluntary* principle: these are the disciples of M. Vinet. They regard the separation of the church from the state as a *principle of faith*, as a *Christian duty*, and labour to realize it by all lawful means."

ORDINATIONS.

PENZANCE.

The baptist church at Jordan chapel, Penzance, having requested the Rev. G. C. Smith to resume his office as their pastor, he has removed thither. Mr. Smith's connexion with this church commenced forty-one years ago, and he was long known as Mr. Smith of Penzance, while engaged in a great degree in preaching to sailors. Services occasioned by his return to Cornwall were held on Monday, April 24th.

CHENIES, BUCKINGHAMSHIRE.

Mr. J. C. Wyke, late of Long Melford, has received and accepted a unanimous call to the pastorate of the baptist church in this place; and intends, D. V., commencing his stated labours on the second sabbath in May.

RECENT DEATHS.

ABRAHAM FLINT, ESQ.

The subject of this brief memoir was privileged in being descended from a long line of pious and nonconforming ancestry, who for two centuries made the town of Ashford in Kent their residence. His great grandfather, Mr. Abraham Flint, was baptized there on a profession of faith, November 5, 1699, a period when persecution had not long ceased to rage, and when some of his fellow pilgrims could probably recount to him their sufferings for Christ's sake. During thirty-seven years this good man was a pillar in the church, and by his final arrangements evinced his esteem both to the pastor and the people of his charge.

The inspiring declaration of Jehovah, that "His righteousness shall be unto children's children," was strikingly confirmed in the present instance. Early in youth Mr. Flint was the subject of serious impressions, and in 1795, on entering his nineteenth year, having given satisfactory evidence of his piety, he was united by baptism to the church already referred to. He remained in Ashford till 1801, when in consequence of the settlement of his brother, the Rev. Thomas Flint,* as co-pastor of the church at Shortwood, Gloucestershire, he removed to that neighbourhood, where, with the exception of six years passed at Frome, he continued to reside till 1819. During this lengthened interval, being unconnected with secular pursuits, he zealously devoted the best energies of his life to the service of the Redeemer. Both in the church of the Rev. Samuel Saunders at Frome, and for a more extended period in that at Shortwood, he filled the office of deacon with honour to himself and benefit to those Christian societies. His sabbaths were generally occupied either in aiding neighbouring ministers, or in carrying the gospel into the adjacent villages, a work dear to his heart, and in which he was not left without tokens of the divine favour. In the formation of several churches he rendered important aid; in addition to which engagements he was frequent in his visitations to the sick, at whose bedside he was always welcome: indeed, for this department of duty he was peculiarly qualified, and many of the children of sorrow had occasion to bless God for the counsel and consolation sent them by his servant. To those institutions which are to be regarded as the glory of the age he was firmly attached, and it was a source of pleasing remembrance to him, that through the introduction of his friend, the Rev. Joseph Hughes, he was present at the formation of the Bible Society, which from that period till his decease had his support.

The engagements of business requiring his removal to Canterbury, it soon became an occasion of regret to him that in a city of such population, and occupying so central a position, the denomination to which he was attached remained unrepresented. A few fellow Christians concurring with him in these views, led to the formation of the existing cause in King Street. The chapel was opened for divine worship, May 22, 1823, and shortly afterwards a church was formed, in which till his decease he sustained the office of deacon. Amidst numerous discouragements and trials, it was his happiness to see much good effected, and the cause freed from all pecuniary liabilities; while throughout the closing ten years of his life his felicity was greatly promoted by the warm attachment he cherished to his pastor, and the uninterrupted peace which pervaded the interest. As its tried and faithful friend during twenty-five years, his memory will be regarded with grateful emotion.

Impressed with the conviction that Christianity enjoins its duties on the citizen, Mr. Flint ever felt a lively interest in the welfare of his country; and having witnessed the result of memorable changes in its institutions, his matured opinion remained unshaken in its adherence to liberal principles. But though necessarily thrown in contact with men of the world, his Christian profession sustained no injury by the somewhat active part he took in political and municipal affairs. He was habitually cautious in this respect; and when in addition to the corporate office he held, the acceptance of the civic chair was urged upon him, he declined it, lest the engagement should prove injurious to his personal piety, or to the cause of religion.

From his early years, Mr. Flint had enjoyed an unusually robust state of health, but on December 1st last, while crossing a meadow, he tripped, and, though falling apparently without violence, fractured a leg. For some time his recovery was confidently anticipated, but unfavourable symptoms ensued, and he felt that his condition was precarious. It was now that the principles which he had professed through a long life were shown to possess a divine and sustaining power. His mental faculties remaining unclouded, he was able calmly to survey the past, and joyfully to anticipate the future. Like the traveller about to journey into a far country, he appeared deliberately to survey all around him, as though anxious that no direction should be omitted, no needed counsel withheld. Being surrounded by the sorrowing partner of his life and the greater part of his numerous family, he did not fail to bestow on each his dying benediction, and in a manner so affectionate, emphatic, and patriarchal, as to render these interviews unspeakably interesting. He delighted to refer to valued friends who had been the early

* Vide Baptist Magazine, vol. xii. p. 177.

companions of his pilgrimage, and desired that his parting blessing should be conveyed to them. When expressing his wishes that Shortwood should be the place of his sepulchre, he dwelt with peculiar delight on the prospect of reposing with the congregation of the holy dead who rest there, exclaiming with a feeling of rapture, "Let me lie in that spot where the ashes of those are whose spirits have been washed in the blood of the Lamb," and repeating, "am I—am I washed in that blood?" till the excitement overpowered his sinking frame. To a friend who was gratified in witnessing his composure amidst suffering, he remarked, placing his hand on his breast, "Why, here is peace, perfect peace reigning, and that renders all external circumstances easy." Anticipating that he was holding a final interview with his beloved pastor, the scene was peculiarly affecting; and referring to the severance of an hitherto unbroken friendship, he exclaimed, "and now we must part company; I am going to join the glorified, but you must tarry longer here;" at the same time earnestly invoking the choicest temporal and spiritual blessings on his behalf. As the final scene approached, his utterances became more brief. To one dear relative he said, with all his remaining energy, "I die in Christ." He was heard deliberately to offer the following prayer, "O Lord, undertake for me—undertake for me: support me in the passage when the solemn hour shall come, my help, my hope, my only dependence; let me not be deceived in a matter of such momentous importance." And again, "When shall I throw off this vile body? The Lord is the strength of my life, of whom shall I be afraid?"

February the 21st was the last day of his sojourn on earth. Life was now fast receding, but though unable to converse, he gave ample evidence that the full powers of consciousness were retained. Shortly after midnight a brief remark told that he observed the silent prayer of a son on his behalf. This was his final expression, ere, with perfect tranquillity, his spirit passed to the mansions of the redeemed.

"Sure the last end

Of the good man is peace! How calm his exit!
Night-dews fall not more gently to the ground,
Nor weary, worn-out winds expire so soft."

In accordance with his desires his remains were interred at Shortwood on March the 1st, by the Rev. T. F. Newman, who on the following sabbath morning improved the bereavement from the dying words of the proto-martyr, "Lord Jesus, receive my spirit;" and in the evening of the same day, the Rev. W. Davies of Canterbury preached a funeral sermon from 1 Cor. xv. 55—57.

MISS PARKINS.

Died at Folkstone, March the 9th, 1848,
Maria Parkins, daughter of the Rev. D.

Parkins, having just entered upon the twenty-first year of her age. She was born at Aldwinkle in Northamptonshire, February 24, 1828, from whence she removed with her parents to Folkstone in April, 1842, with whom she continued to reside until her death excepting some few months when she was placed under the care of her brother and sister Fisher, at Corby in Northamptonshire. In June 1846, after her return from thence, she united with the church at Folkstone, and was one of four young persons who were immersed the first time the baptistery in the new chapel there was used. In a written statement addressed to the church, giving an account of her conversion to God, and which her early removal has invested with peculiar interest to her bereaved friends, she says, "My dear Christian friends, with a mixture of feeling at which you will not wonder, I commence writing a letter to inform you of the true state of my mind. May God help me, and prevent me from expressing any thing which I do not feel. I received my first serious impressions in the sabbath school at Aldwinkle, where, as well as at home by my dear parents, I was early taught the fear of the Lord. And although I seemed careless about it sometimes, I did not forget *all* that was said to me. But I never thought so much about religion until I was placed by a wise Providence under the care of my dear brother and sister at Corby, and had their advice and example before me; and if I ever wished one thing more than another, it was that I might be made like the people of God." She then goes on to say, "I humbly trust in God through Jesus Christ for all I feel I need, and which he has promised to bestow in answer to believing prayer. I have often gone to plead his promises when I was at Corby, and found it good to draw near to the throne of grace: may I always find it so; and by keeping near to God, be preserved from all those evils to which young people are exposed. I have felt much about the uncertainty of earthly things lately, and these thoughts have led me to seek more earnestly an interest in the things that are out of sight. I feel very happy in the Saviour's love sometimes, and can scarcely help praying in my heart, that God would fully prepare me, and then take me to join in his praises with the heavenly family above."

After becoming a member of the church, she was anxious to be useful to others, and engaged as sabbath school teacher, and became an active tract distributor as long as she had the opportunity. But some months after her union with the church she again went to Corby, where, as well as at home, she was much beloved by all who knew her. While staying there she was seized with symptoms of consumption, and returned home in the month of December. Her symptoms quickly assumed a threatening aspect, and it

soon became apparent that she was fast approaching to her end. This however occasioned no great alarm to her. She inquired of her medical attendant what he thought of her case, and calmly told him he need not hesitate to let her know, as she was not afraid to die. Her mind seemed to settle down with unhesitating confidence in the Saviour, and to enjoy a calm repose, which suffered scarcely any interruption even to the end. She said she had been led to examine herself closely, whether she was in the faith, and was enabled to come to a favourable conclusion. And looking forward to the day of her departure, she said, "Death has no sting for the Christian, it is a happy release." She suffered much for many weeks from weakness, weariness, difficulty of breathing, and occasional faintings, which often prevented conversation; but at intervals was enabled to express herself with much cheerfulness, and sometimes even attempted to sing,

"Yet a season, and you know
Happy entrance will be given;
All your sorrows left below,
And earth exchanged for heaven."

And the hymn, "Guide me, O thou great Jehovah," &c., was peculiarly sweet to her. She was much favoured to enjoy the presence of the Saviour; and one evening, when she could only be heard to speak in a whisper, repeated those lines,

"Let others stretch their arms like seas,
And grasp in all the shore,
Grant me the visits of thy face,
And I desire no more."

On one occasion she said, "I do not feel so much to-day, as I do sometimes; I am so weak; not that I am at all unhappy—my mind rests on the Saviour. I cleave to him; I think of his love, and find myself quite calm and peaceful." And again, she said, "He is my rock, and there is no *unrighteousness* in him." Contentment, and humble submission to the divine will were among the pleasing features in her character, and she took much delight in speaking of the Lord's goodness towards her in supporting her mind, and in disposing the hearts of friends to show her many instances of kindness which greatly promoted her comfort: but the love of Christ became more and more the grateful theme on which she most of all loved to dwell, while she cheerfully anticipated the period when she hoped to unite with departed saints and angels too in the song of heaven, "Worthy is the Lamb that was slain." The last night she spent on earth she suffered much from difficulty of breathing and pain, and once, with much earnestness of expression, said, "Lord, help me." Her prayer was heard; the moment of anguish quickly passed away, and ere the morning light appeared, "the weary wheels of life stood still," and she sweetly fell asleep in Jesus. She was interred in the burying ground belonging to

Salem Chapel, Folkstone, on Wednesday, the 15th of March, and on the following sabbath evening, in compliance with the request the dear departed Maria had made, the Rev. J. P. Hewlett of Dover delivered a most impressive sermon from Isaiah lv. 6, 7, to a deeply interested and numerous audience. The passage had been selected with a view to benefit the young; and may the God of all grace follow the impressive and earnest appeals of this devoted servant of God with his especial blessing!

MISS PEARSALL.

Died, January 18, 1848, aged twenty-five years, Caroline Grant, eldest daughter of Mr. Pearsall, Longlands, Stourbridge. It was her privilege at an early age, to be the subject of serious impressions; and about six years ago she publicly professed her attachment to the Saviour, and became connected with the baptist church in the above town; then under the pastorate of the Rev. T. H. Morgan. Being afflicted for some years, and not able to take an active part in the sabbath school, to which she was greatly attached; she felt very desirous of doing something for the African mission, which desire was greatly increased by reading Mr. Clarke's appeal. She immediately commenced and finished a box of clothing, which was sent to Mr. Clarke in 1845. Another was commenced, which she lived not to finish; however, on the day previous to her death, she desired her mother to fill up the box with unmade clothing; saying, "Send it as a memorial of my love to the mission, for I shall not live to finish it."

When speaking of her approaching dissolution, she did so with the greatest composure, saying, "I never look into the grave, but beyond it." Her sufferings were very acute and protracted; and when her pains were very great, she generally said, "Christ's were more severe," bearing for months painful days and sleepless nights, with great patience and resignation.

It appears from a diary found since her decease, that she was deeply interested for the prosperity of the church, and for the conversion of her brother and sisters. She had the pleasure of witnessing the immersion of one sister and her only brother, the latter of whom first commemorated the death of the Redeemer the last time she communed at the table of the Lord.

On the sabbath previous to her death, while conversing with her mother, she expressed a wish that when her pastor (Rev. T. Hossack) improved her death, the young might be especially addressed, from Proverbs viii., 17, and from Ecclesiastes xii. 1. This was done to a crowded congregation.

MRS GRIFFITHS

Died at Kingswood, near Wotton-under-edge, Gloucestershire, aged sixty-nine, Harriet, the beloved wife of the Rev. James Griffiths. She was baptized at Abingdon by the late Rev. James Hinton of Oxford, in the summer of 1804. After which she united with the independent church at Wotton-under-edge, then under the pastoral care of the Rev. John Lewis, under whose ministry she was first led to the feet of Jesus. With that church she continued a member until 1817, when she was united in marriage to the Rev. James Griffiths, at that time pastor of the baptist church, Wotton-under-edge. She then felt it her duty to join the church of which her affectionate husband was pastor, and she continued a member of the same until it pleased her Divine Lord to remove her from earth to heaven. She bore a long affliction with much Christian patience, and on February 3, 1848, sweetly fell asleep in Jesus. Her end was truly peace.

MRS. ANN RATCLIFFE.

The beloved wife of Mr. John Ratcliffe, woollen carpet printer, and only surviving daughter of Mr. Richard Clegg, farmer, departed this life on the ninth of March, 1848, in the thirty-third year of her age, at the Heightside, Crawshawbooth, Lancashire, leaving four dear children and her partner to lament their loss, but not to "sorrow as those who have no hope." She was brought to the knowledge of the truth under the ministry of Mr. Abraham Nichols, late of Goodshaw, but now of Sunnyside, by whom she was baptized, with several others, on the 11th of August, 1838, and for whom she ever afterwards entertained the most unabated attachment. When the new church was formed at Sunnyside, Sept. 5th, 1847, Mrs. Ratcliffe was amongst the first to signify her determination to join her pastor in the enterprise, and thus became one of the founders of this infant cause. Being constitutionally delicate, and her last confinement being succeeded by an attack of influenza, consumption became apparent, and weeks of severe trial were sustained by herself and family with Christian fortitude and pleasing anticipations of heaven on her part, until she sweetly fell asleep in Jesus.

On the 13th of March, 1848, her remains were deposited in the burial ground connected with the baptist chapel, Lumb, when her pastor, at the special request of her bereaved partner, performed the funeral service. On Sunday, April 16th, 1848, the last public tribute of respect was paid to her memory by Mr. Nichols, in the chapel at Sunnyside, when a discourse was delivered from Phil. iv. 3, "Those women which laboured with me in the gospel," to a deeply interested and overflowing congregation.

MISCELLANEA.

JUBILEE SERVICES AT HARLINGTON.

Thursday, the 6th of April, 1848, was the jubilee of the formation of the church in this place, and was celebrated by the following services:—

In the morning, the Rev. W. Perratt was recognized as pastor of the church and people. The Rev. J. George commenced by prayer and reading of the scriptures, the Rev. S. Lillycrop asked the questions, and offered the designation prayer, the Rev. H. Trend of Bridgewater gave the charge, in a luminous and eloquent exposition of 2 Tim. iv. 5; and the Rev. G. Pritchard closed the service by addressing the church and congregation. The afternoon was occupied with a social service, when addresses were delivered by various ministers. In the evening, the Rev. J. Smith of Park Street preached the jubilee sermon to a crowded auditory. At the close of the sermon the preacher read the following narrative:—

"About the year 1750, it is believed Whitefield and some of his fellow labourers visited Harlington and preached the glorious gospel to the benighted villagers. The inhabitants, though few, were bitterly opposed to the gospel, and manifested great hostility to those who proclaimed it. But God did not leave himself without witness; a few there were whose hearts the Lord opened, amongst whom Mr. Atlee deserves honourable mention. Blessed with this world's goods, he sought to use them for his Master's glory. In 1770 he gave the site on which the present chapel stands, and a small chapel was then built. From that time to 1797 nothing remarkable appears to have occurred. In the early part of 1797 a spirit of inquiry was excited with reference to the ordinances and church order generally. After prayerful examination of God's word, Mr. Atlee and six others were baptized; soon after five more followed in the same path, and on April 6, 1798, a church was organized. In a short time, Mr. Torlin was settled amongst them. On the 28th of July, 1799, he administered the ordinance of baptism to five disciples, one of whom still lives, and has been honoured to see a father, a husband, and a son successively fill office in the church. Soon after Mr. Torlin's settlement, the chapel was enlarged. In 1802 a second enlargement took place. After twenty-six years of acceptable labour, Mr. Torlin entered his rest; Mr. Phillemore, who gave him the charge at his ordination, committed his body to the tomb. After his death, no settlement took place, until Mr. George, in 1835 received a unanimous call to become pastor. During Mr. George's ministry large additions were made to the church; side galleries were built, and a commodious school room and vestry erected. In March

last, Mr. George resigned the pastorate, and removed to Horsley Street, Walworth, where the great Head of the church is abundantly blessing his labours. The present minister commenced his labours in October last. An effort is being made by the congregation with a good degree of success, to raise a jubilee fund for the purposes of building a minister's house, enlarging the burial ground, and effecting some repairs.

BAPTISM OF THE REV. KERR JOHNSTON.

On sabbath, April 9th, the Rev. Kerr Johnston, recently minister of the presbyterian church, Birdhopecraig, Northumberland, (in connexion with the presbyterian church in England) was baptized by his brother, the Rev. Robert Johnston, in Well Lane Chapel, Beverley.

After an impressive exhibition of the "glad tidings" to be believed, the candidate entered briefly and affectionately upon the baptism to be received. Apart from the question itself, mention was first made of various leadings of the Lord in bringing him to his present position. In his late charge he had enjoyed the friendship of the congregation generally, and especially the living godliness of many in the membership. But in proportion as his consolation in Christ increased, so was he drawn nearer to the "bible, and the bible alone." Hence, prejudice gave way in reference to believers' baptism: and he saw he must be drawn whither Jesus would draw him. Serious persons had frequently hinted at infant baptism as doubtful, but his own mind being shaken, he could not enter into discussion without something more than obscure inferences, disputed tradition, or the authority of names. He had dared to think freely, and at length to renounce what was an unwarranted substitution for Christian baptism, and variously pernicious in all denominations practising it. Changeableness and fanaticism he knew were charges that awaited him; but he had concluded that better a slighting world than a frowning Saviour. Mr. Johnston then alluded to some of his former objections to believers' baptism alone, but which now for the sake of others he publicly renounced. He was not about to be baptized *again*, for now alone in his view was his baptism. Neither could a supposed baptism in infancy suffice, if only he now embraced the truth that saves. For such passages as Rom. vi. 3, Gal. iii. 27, Col. ii. 11, could have no verification from infant sprinkling. Nor should any one who loves Jesus venture to slight the personal and voluntary concurrence with such passages as of no moment, or as making too much of ordinances. Baptismal efficacy was strongly guarded against, whether that of the papist, or the Puseyite, or the gentler mincing of it among some, both paedobaptists and baptists.

He conformed to baptism in obedience to Jesus and his word, and for greater boldness in meeting all men with open face, without the saddening necessity of garbling or concealing any part of revelation.

The chapel was crowded; the audience listened to the address with deep attention, and many were deeply affected by the solemn service. It is to be hoped that Mr. Johnston will be directed to a sphere of usefulness where he may exercise his ministerial talents with comfort and success.

COLLECTANEA.

RAGGED SCHOOLS.

The difficulty of gaining access to those classes of the community, whether adults or children, who are most in need of instruction, and whose ignorance is most ominous in its bearings on the welfare of the coming generation, is now obvious to all who are anxious to do good. Ragged Schools, as they are called, are doing something towards the mitigation of the prevalent evil; we therefore borrow from the pages of the Sunday School Teachers' Magazine, an article entitled, "How to establish a Ragged School:" it may aid some of our readers in their benevolent exertions.

As far as the Ragged School Union is concerned, it does not interfere in the particular management or internal government of the schools. If a school does not admit ragged, shoeless, dirty children—or if in it are taught any doctrines which are not generally held to be essential amongst evangelical Christians, then the society will not assist or encourage such a school; but if a school be, after due inspection, considered in union with this society, then the Union desires to assist it in every possible way, by advice as to management—supply of teachers—and also by a grant of money to assist in defraying expenses if required. Without professing to defray all expenses, the society aims at freeing every school from debt, by encouraging and assisting in local efforts, by district meetings, &c., and in many cases it has already effected considerable good in all these ways. A few hints may be given to those who wish to begin such a work.

1. Fix on the locality that most needs a Ragged School.

2. Endeavour to get one or more good-sized rooms, easy of access, in that very locality.—This class will not come to a school, the school must be taken to them.

3. Endeavour next to interest some benevolent persons in the particular locality, or its neighbourhood, so as to form a small committee to carry on the school; and, if possible, let this committee be more immediately connected with the minister of some particular

church or chapel in the vicinity, so as to give it permanence and stability.

4. Open a subscription to defray expenses, and hold a public meeting in the neighbourhood on the subject.

5. Get as many male and female teachers as you can, or as may be required, to put down their names and addresses, and to promise to attend;—one regular teacher to every six or eight of the children is the best plan; but when the teachers cannot attend regularly, then to double the number of teachers is a good plan, that they may attend alternately. Every teacher to consider himself or herself bound down to attend, or if absent to send a suitable substitute.

6. Next let the teachers choose a superintendent. If a paid teacher or superintendent can be afforded, it were better that he be under the control of the committee; but that committee will generally be found to consist of the teachers.

7. Let strong forms and desks be provided, with bibles, testaments, and other books. The 1st and 2nd class books, and the lesson books for adults, published by the Sunday School Union, are very useful elementary works.

8. Let the neighbourhood be canvassed for a week or two for fit objects for the school, *i. e.*, children and youths who have no other opportunity of receiving instruction, and names taken down of those who promise to attend.

9. Let a day be fixed for opening the school, and let that be done in the most solemn and impressive way possible; an address being given on the subject by some one capable of addressing and interesting children. Let the admission be quite free—but begin with a few, admitting more afterwards, as the first are brought under proper control. Bear in mind that without subordination little real good can be done.

10. If found necessary, have a policeman to attend at the door, that unruly boys or girls may at once be removed from the school, or reduced to order.

11. Expel those who will not behave properly after repeated admonitions, but admit and try them again on a future day if they promise amendment. Some of the boys who make most progress are those who have before-time been the very worst.

12. Exact no fee, and use no corporal punishment; be as kind, forbearing, and affectionate as possible. In teaching, take the scriptures as the ground work, especially their practical portions, and make their grand and glorious truths as plain, simple, and interesting as possible. Such lessons to be followed by an address from the superintendent before the school is dismissed, which should not last above fifteen or twenty minutes.

13. Try to introduce singing by adopting some simple hymns or sacred songs, (Gall's Songs for Children are very well suited) but do not attempt prayer unless something like order and silence can be obtained.

14. Let each teacher, if possible, visit his scholars occasionally, especially absentees, and endeavour to gain the good will and co-operation of the parents or friends (if any) of the children.

15. Try and get the children to read and subscribe for books, and give some instruction in writing and accounts, if possible, on one or two week day evenings, as an encouragement to good behaviour.

16. Endeavour to attach to the school a place for washing hands and face, with a person to superintend it, and admit none who refuse to cleanse themselves.

17. Give an annual treat of some kind, say some tea and bread-and-butter, and let the children be promised this if they behave well.

18. Do not forget to have meetings from time to time of the committee and teachers for consultation and for united prayer, that God may bless the efforts used thus to benefit our poor brethren. The teachers of several schools stay for prayer for about half an hour after the school is dismissed.

CORRESPONDENCE.

ON CHURCH EXTENSION.

To the Editor of the Baptist Magazine.

DEAR SIR.—There are few things that stand more in the way of the extension of the number of dissenting churches in this country, than the difficulties connected with the erection of places of worship for such churches, in the early stages of their existence. To some the idea of incurring a heavy chapel debt is quite sufficient to induce them to stand aloof from a rising church with which they would otherwise feel inclined to identify themselves; while others in the fervour of their zeal, untempered by ex-

perience in such matters, bring themselves under pecuniary obligations that hang as a dead weight upon the energies of the church, during all the stages of its future history.

I am glad to perceive that the extinction of chapel debts is now engaging a considerable share of public attention among various denominations; for, although I differ from many in the view which they take of this subject, I doubt not that much good will arise from the discussions to which it has given rise. While I believe that the burden of a heavy incumbrance upon a chapel, *with no means in operation for its removal*, is a very great evil, I cannot admit either that it

ought to be considered as a grievance for church members to have to pay their share of the interest of the money borrowed on a chapel, while it remains, or to continue to pay for their accommodation, when the money is paid up for them: nor, on the other hand, can I admit that it is the duty of a church, whatever be its circumstances, to cripple its energies by ceaseless efforts to pay off entirely its chapel encumbrances. I believe there is nothing more discreditable in churches not having *chapels of their own*, as long as capitalists are satisfied with such investments of their money, than there is in their members not having *dwelling houses of their own*, when they can employ their capital to better purpose. Nor can I see any more reason for the churches of *one generation* building chapels for those of *future generations*, than for Christians of *one generation* building *dwelling-houses* for Christians of *future generations*.

I know that it is often argued that a church encumbered with the payment of the interest of borrowed money is, to that extent, kept down in its contributions to the support of the ministry; and that if the members were to make a strenuous effort to pay off the debt at once, it would be a great relief to the church, and a blessed thing for the minister. This I believe to be an entire fallacy, arising from a very short-sighted misapprehension; viz., that the liquidation of a debt at once is a real saving of the future interest, instead of being (as would be to most men in business) a dead loss, to all the extent that the employment of capital in business is more productive than laying it out on interest. On the ground of this misapprehension poor churches are often urged to exertions beyond their strength, and then sent a begging in all directions to raise money to buy up their chapels; while their begging messengers too often return with grief to report that their collections have been nearly exhausted by their travelling expenses; and still the debt—the heavy debt—continues to be a plausible apology for allowing their ministers to struggle on with heavy hearts under pecuniary difficulties, which a little management would at once remove.

Suppose all our chapels to be *equally* in debt (as it is called) to nearly the full amount of their value, and suppose *every church* to send out a collecting deputation to *all the other churches*—(and if it be right for *one*, it is right for *all*)—suppose all the amount requisite to pay off the whole borrowed money to be collected in small sums from all the churches *equally*, it must be obvious to a child that the heavy amount of travelling expenses incurred by the collection, would be so much money *absolutely thrown away*; for the very same results *might* have been attained by *each church paying off its own debts*, and keeping its collectors at home;

though I admit that the sending out of the collectors might have considerable influence in drawing forth the collections. Still, however, the *waste* is the same, and the *ability* is the same, whatever may be the means employed for bringing it out. Nor is it more difficult to perceive that it is proportionally as much more easy for a church to pay the *interest* of the money lying on a chapel, than to *buy* the chapel, as it is for a member of that church to pay the *interest* of the money lying on a dwelling-house, than to *buy* the house.

Keeping these principles in view, I proceed to unfold my plan for church extension, which will, perhaps, be best illustrated by the case of a small church.

Suppose, then, this church to consist of a hundred members, and suppose it to have to contribute for the support of its minister £100 per annum in the meantime, the amount to be increased with the increase of its members. Some, of course, would be unable to give anything, but others would be able to give more than their proportion, and therefore, on the whole, an average of five-pence a week (which would be all that would be required) would not be considered a crushing burden upon ordinary church members, for the support of an efficient minister, who, at the same rate, if he should succeed in increasing the number of his members to two hundred, would realize an income of £200; or, if he chose, he might be content at this stage, with £150, and reduce the contributions from his people to the *less formidable amount of a halfpenny a day each*! which would be more than sufficient to produce a salary of £150 a year! Surely, no ordinary church member would grudge a halfpenny a day to a needy street-beggar, and yet, for the want of this same pitiful halfpenny a day, many a worthy minister is left to pine away in anxiety for the sustenance of a dependent family; and his people are represented as on the very verge of sinking beneath the load of this ponderous halfpenny! This said halfpenny a day, however, amounts to fifteen shillings a year, and this makes all the difference; for the church member who imagines himself absolutely unable to pay fifteen shillings a year to support his minister, has not the smallest difficulty in finding a halfpenny a day to support his *tobacco-pipe*! In Scotland we have a plate in the passage, at the chapel door, to receive the weekly contributions of the members and others who attend.

And how much more will be necessary to support the expenses of the chapel?—to ward off the pressure of the crushing interest? Why, considerably less than a penny a week, perhaps, half that sum, were the church-goers as well as the church members (as is generally the case in Scotland) to pay for their sittings. From one shilling to one-shilling and sixpence

a quarter would more than suffice from each siter, though a place of worship were only half full.

I understand Mr. Peto has just erected a beautiful place of worship in London—a much finer one than I have been contemplating. But suppose it to be attended by a thousand sitters, if only half of that number paid for their accommodation (and why should they not?) at the rate of two shillings a quarter, no less a sum than a thousand pounds would be raised in the course of five years, besides the accumulated interest! This would be sufficient for the erection of another place of worship of a plain description, in some of the densely populated districts; and if it too could be filled, and a similar quarterly payment received from half the number of its sitters, in five years more two thousand pounds would be raised, to build other two places of worship of similar character; and then, on the same principle, *four* places of worship might be built in five years more, and *eight* in other five; in other five sixteen; and in other five thirty-two; and so on, in geometrical progression: thus giving, in a single generation of thirty years, on the simple principle of half the number of sitters that each chapel would contain, paying the trifling sum of two shillings a quarter for the privilege of occupying a sitting, the astonishing result of *sixty-four places* of worship rising from Mr. Peto's *one*, without the necessity of begging a penny from any one! I have not, of course, taken the expenses of ground and other incidental expenses into account; but that too might be provided at a cost to each siter of far less than the man who carries a snuff-box gives away to his neighbours in snuff!*

* This calculation is made on the supposition that each church retains its own accumulations, and builds a chapel at the end of five years; but if the whole were thrown into one common fund, and allowed to accumulate with five per cent. interest, a chapel or chapels being built and let as rapidly as the funds were provided, the result would be nearly three times as great;—instead of sixty-four chapels there would then be 186, in the course of a single generation of thirty years. But that is a mere bagatelle compared to what would be the incredible result of carrying out the same principle for other thirty years. Instead of 186 chapels, we should then have the enormous number of upwards of *forty-four thousand*, all sprung from Mr. Peto's *one chapel*, on the one condition, that half of the sittings of every chapel could be let as it was built, and continue to be let afterwards. This, of course, it would be absurd to expect, but it shows in a very striking manner how easy it would be to build chapels, *ad infinitum*, much faster than they could possibly be wanted, if present occupants would pay a quarterly trifle for their own accommodation. Even a shilling a quarter, though slow in its progress at first, would in the course of not many years produce many more chapels than any denomination could require; more indeed than would supply the whole world. A plain illustration will serve to make this clear:—Suppose the chapels in this country to be all capable of holding a thousand people—suppose their number to be only ten thousand—suppose them to be all half let, at one shilling a quarter, the proceeds

It may be thought that it is chimerical to suppose that half the number of sitters in a place of worship in London would pay two shillings a quarter, more or less, for church accommodation; but the fact is, that in many of the free churches, and churches of other popular denominations in Scotland, the *whole sittings* are let, some of them at a much higher rate, though many of course considerably lower; but all of them yielding on an average, a large annual income, which is applied towards the general purposes of the congregation, including the minister's salary. Now, if Scotchmen have been trained, as a matter of course, to pay a trifle for church accommodation, why may not Englishmen? Among the very first things that even a Scotch servant girl does, on receiving her half-yearly wages is "*to pay her seat rent*," i. e., to pay for her sitting in the chapel.

I am, dear Sir,

Your obedient servant,

SCOTUS.

BAPTIST CHAPEL TRUST DEEDS CENTRAL
DEPOSITORY.

To the Editor of the Baptist Magazine.

DEAR SIR,—Among the numerous topics in the press in reference to the baptist denomination in England, the writer has seen little or no notice taken of the necessity of a *Baptist Church Trust Deed Repository*. Some writing of the kind may exist of which he has no knowledge. To him the matter appears of sufficient importance to elicit the sentiments of the churches in general. And the possibility of a congregational church deed crisis—which may not be far distant—ought to lead to co-operation, so as to obviate any legal difficulties which may arise in the future.

The churches of the baptist denomination have much real property vested in trust in this land. The congregationalism of our principles has led to an *extreme* distribution of this property. Small separate churches and chapels have arisen in different ways. In some places, a few individuals met and formed themselves into what they were pleased

from each chapel would be £100; this multiplied by the number of chapels would produce a million of money *the first year*; this would build a thousand additional chapels at a thousand pounds each. We have now eleven thousand chapels, which would produce a hundred thousand pounds more money during the second year; this with the former million would build eleven hundred chapels *the second year*. We have now twelve thousand one hundred chapels, from which would be raised money sufficient to build twelve hundred and ten chapels the third year, making in all, thirteen thousand, three hundred, and ten, and so on progressively augmenting the annual income by adding the number of chapels built the preceding year. By this process the ten thousand chapels would in the short period of eight years become upwards of twenty thousand! In twelve years upwards of thirty thousand!

to call a church. Deacons were chosen. In the enthusiasm of the moment, the voluntary principle—ever efficient at such times—enabled them to erect a small place of worship. It is vested, too often, in the hands of ungodly men, who in general hold the deeds. Without pastoral oversight—no attendance to divine ordinances—no regular account of things which transpire—their zeal abates, the so-called church becomes amalgamated with the world, and perchance at last becomes defunct. And, now, whose is the chapel, &c. and where are the deeds? As likely as not, lost to the original church, and gone out of the denomination.

Another class of these churches is formed by the presumption and indiscretion of some local preachers. Village stations (or rather hamlet stations) through the influence of good and useful but imprudent men become distinct places, to the weakening of a more central and permanent interest: permanent to both parties. They likewise collect and build and do well for a time; but, by and by, the man of every day bodily labour fails to interest—lingers with, and at last forsakes his people. It is out of their power to raise sufficient to support a man, and therefore they depend henceforth on "supplies." The consequence is that ere long as many individual opinions exist in the little church as persons by whom they are visited; disunion begins, disorder follows; and after the church has waded through these for a number of years it becomes defunct. Possibly the chapel then, deeds and all, are lost to the central interest and the denomination.

One here and there, it is true, of these churches flourish, and become in time permanent interests. Of one of these last, the writer is pastor. To this one he would now refer to urge the importance of previous considerations. Hearing that the church was formed thirty years ago, he, when called to the pastorate some two years back, inquired for "church books," and "trust deeds." The church book came to hand, (with the exception of one minute of little use) a *perfect blank*. True, man after man had laboured here, and each for years together, yet no record of what had taken place in the church was to be found. The excepted minute in the otherwise blank book refers to the right of burial. After no small search the trust deeds were found in the hands of a person, not a member of the church. Here is a chapel 30 feet by 40 (height for galleries) with a school room and burial ground, all free of debt in the hands of a church which can give no account of its formation or existence. Moreover "flaws" are supposed to exist in the trust deeds. The writer believes this to be no solitary case of the kind. How many churches in our land are destitute of legal claim to the property they have erected and in which they have long worshipped!

A thorough search into these matters would lead, it is to be feared, to the discovery of a state of things to be much deplored.

A Baptist Chapel Trust Deeds Central Depository is required. The "Baptist Union" or the "Baptist Foreign Mission" (as they have a house) would obviate much difficulty by taking the subject into consideration, and adopting an immediate and efficient remedy. Two things appear necessary; the first a central fire proof enclosure as a depository for at least a *duplicate* of all Baptist church deeds in the kingdom. And secondly, a thorough investigation of those deeds prior to their being deposited.

This depository would likewise be available for minutes of churches which have become defunct. The writer now holds in his hands the records of a church of which he was once a deacon, which existed in one of the largest towns, but has been dissolved. He would be glad of the opportunity afforded for such a deposit.

I remain,
Yours truly,
B. C. T. D. C. D.

THE EDUCATED AND THE UNEDUCATED MINISTRY.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER.—I have sometimes thought, that it would be doing the cause of Christ good service, if you, or some one of your numerous correspondents, were to write an article on *the conduct of the educated towards the uneducated ministry*. It is a delicate subject; but I am sure we need to have it mentioned. Those of us who have not been favoured with early training, are sometimes made to feel *most keenly* that we are not duly qualified for companionship with those who have enjoyed it. Were it necessary, I could mention cases which would fill you with surprise and sorrow. I will only add, however, that I have never had occasion to complain of those who have grown grey in the service of the cross. The fact that our *younger* brethren sometimes act in this way, is doing our colleges immense harm in the estimation of some of our churches. I deeply regret it. The time is coming when even our village churches will need an intelligent ministry, and I should therefore like our collegiate institutions to have a place in the affections of ALL. They deserve it, and ought to have it. I shall regret as long as I live, that I was not trained to habits of thought and diligent inquiry before I entered upon public work. That such was not the case, was my *misfortune*, and not my *fault*. It is hard to be punished for it.

I am,
Yours with much esteem,
X. X.

EDITORIAL POSTSCRIPT.

The European horizon is not yet sufficiently clear to enable us to discern distinctly what the present state of the continent is, or to anticipate with confidence the course that events will take. Of this we have a pretty strong conviction, that the combined secular powers which have for more than twelve centuries sustained and enforced the most prominent system of ecclesiastical wickedness, have received such a shock that they will never recover their tranquillity. Severe and protracted conflicts may perhaps ensue, and the purest portions of the professed church may possibly be called to the endurance of sufferings as well as the most corrupt; but the doom of the long established systems of civil and ecclesiastical tyranny is sealed, and if we mistake not, we can hear a voice crying, "It is done." Settled peace will no more be restored to the continent till the secular powers of Europe cease to uphold the spiritual abominations with which they have been identified. In what has taken place there is nothing more surprising, nothing more worthy to be noticed by all who wish to regard the work of the Lord and consider the operation of his hands, than the inadequacy of the instrumentality he has employed to the results which have ensued. That monarchies supported by the finest armies of Europe should have been subverted in a night by tumultuous assemblages such as have proved successful, may well remind us of the exclamation of the Roman conqueror of Jerusalem when he surveyed its impregnable ramparts, "God himself must have fought for us!" The Prince of the kings of the earth who then came, as he had said, to execute judgment upon his Jewish foes, has again come forth apparently in his might; and our expectations of the result are built not so much upon calculations derived from the relative strength of parties, as from the persuasion that He has risen up to perform predicted wonders.

About 5,000 persons assembled in Exeter Hall on the 14th of April to hear from the Rev. J. Shore an explanation of the course of events by which he has become exposed to perpetual imprisonment. Mr. Shore had laboured in the gospel zealously for thirteen years as the curate of a district chapel in Devonshire, when advantage was taken of an accidental change in the incumbency of the parish, to require that he should be re-nominated by his vicar, and re-licensed by his bishop. Finding it impossible to obtain from the bishop of Exeter, his diocesan, the required permission to officiate as a clergyman, Mr. Shore determined, with consent of the proprietor of his chapel, to place himself and the building under the protection of the Toleration Act. The bishop, however, pro-

ceeded against him in the Ecclesiastical Courts, and the result was that he was forbidden to preach or perform any ecclesiastical duties in the province of Canterbury, and condemned in costs. Mr. Shore claims the privileges of a dissenting minister, but the decision of the Court of Queen's Bench is that he cannot divest himself of the character of a priest in holy orders, with which he had been clothed by the authority of the church of England, when he was ordained by one of the bishops, and when he promised canonical obedience to that church. Mr. Shore now says, therefore, "If I preach I shall be liable to imprisonment for contempt of court: if I do not preach I shall stifle my convictions, bring guilt upon my soul, and offend my blessed Lord and Saviour who has called me to the ministry. I have therefore preached, and am liable to imprisonment." What a system of tyranny is this! And this, it appears, is the case with all clergymen who have seceded from the church and become dissenting ministers. The impunity which they usually enjoy does not arise from the state of the law, but from the laxity with which it is administered.

The Rev. Baptist Noel has addressed a letter to Mr. Shore, assigning as the reason why he did not attend the meeting on his behalf at Exeter Hall, at which Mr. Noel had been advertised to speak, the request of his diocesan. It concludes with this remarkable sentence:—"And if, through it, you shall be imprisoned for continuing to minister to the flock over which the Holy Ghost had made you *Επισκοπος*," [Episcopos,] "I do not hesitate to declare, that the sentence, and the execution, will be in my opinion, unconstitutional, iniquitous, and anti-Christian."

Another flagrant case of oppression has occurred, which is likely to arouse the whole evangelical party. The Rev. G. C. Gorham, vicar of St. Just, Cornwall, having been presented to a living by the Lord Chancellor, the bishop of Exeter, angry that Mr. Gorham had advertised for a curate "free from Tractarian error," required, though he was a clergyman of more than thirty years' standing, that he should go through an examination respecting his soundness in the faith. The examination occupied *fifty-two hours*, during eight days, and turned exclusively on the "unconditional efficacy of the sacrament of baptism." The result is, that Mr. Gorham not believing satisfactorily the doctrine of Baptismal Regeneration, the bishop has formally refused to admit him to the living.

In a village about fifty miles from London, containing more than a thousand souls, we are informed that there is a baptist chapel free from debt, to which an evangelical mi-

nister anxious to do good and not needing support, would be cordially welcomed. The gospel has been preached there above a quarter of a century; the congregation at present consists of about one hundred and twenty persons; and there is a sabbath school of eighty children. The editor has it in his power to communicate further information to any brother who may be inclined to seek it.

We regret to learn that Mrs. Francies, widow of the late baptist missionary at Haiti, died on the 18th of March. She was returning home; but only reached Falmouth, in Jamaica, where she expired, leaving two orphans.

Our brother John Clarke of Africa, and Mrs. Clarke, arrived in London on the 24th ultimo in safety, and in greatly improved health.

It may be convenient to the country friends of Mr. Pottenger, whose removal from Bradford to Islington we have already announced, to be made acquainted with his new address. He has taken the house, No. 1, Rosena Villas, Canonbury Park, Islington.

Mr. Stock of Zion Chapel, Chatham, is about to remove to Salendine Nook, Yorkshire, having accepted an invitation to take charge of the baptist church there.

Our brother Stövel has just brought through the press a work which we have not had opportunity to examine, entitled, "The Baptismal Reconciliation: with Fraternal Remarks on Dr. Halley's Reply," and the Appendix of Dr. Wardlaw. The price is three shillings and sixpence.

Our metropolitan meetings have commenced beneath unfavourable skies. Heavy rains have interfered with the attendance of our friends.

On Thursday morning, April 20th, a prayer-meeting was held in the Library at the Mission House, when Mr. Stövel presided, and prayers were offered by Messrs. Pottenger of Islington, Hull of Watford, Davis of Arnsby, and Sutton from Orissa.

On Thursday evening, at Surrey chapel, after prayer by Mr. Carey, Dr. Archer of Oxendon chapel preached a sermon on behalf of the Baptist Missionary Society, from the words, "God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." The character of this discourse given by its hearers, has caused many to regret that the state of the weather prevented their attendance: they will learn with pleasure that it is in the press.

On Friday the ministers and delegates belonging to the Baptist Union, spent six hours in the transaction of business. Hoping to give further particulars next month, we must

content ourselves with saying now, that the depressed state of the churches occupied the serious attention of the assembly; that it was thought desirable that an address on this subject should be circulated throughout the land; and that a wish was general, that pastors would call the thoughts of their congregations on Lord's day, May the 11th, to some considerations which will previously be laid before them, and that every church would devote some portion of time in the week which will follow that day, to special prayer.

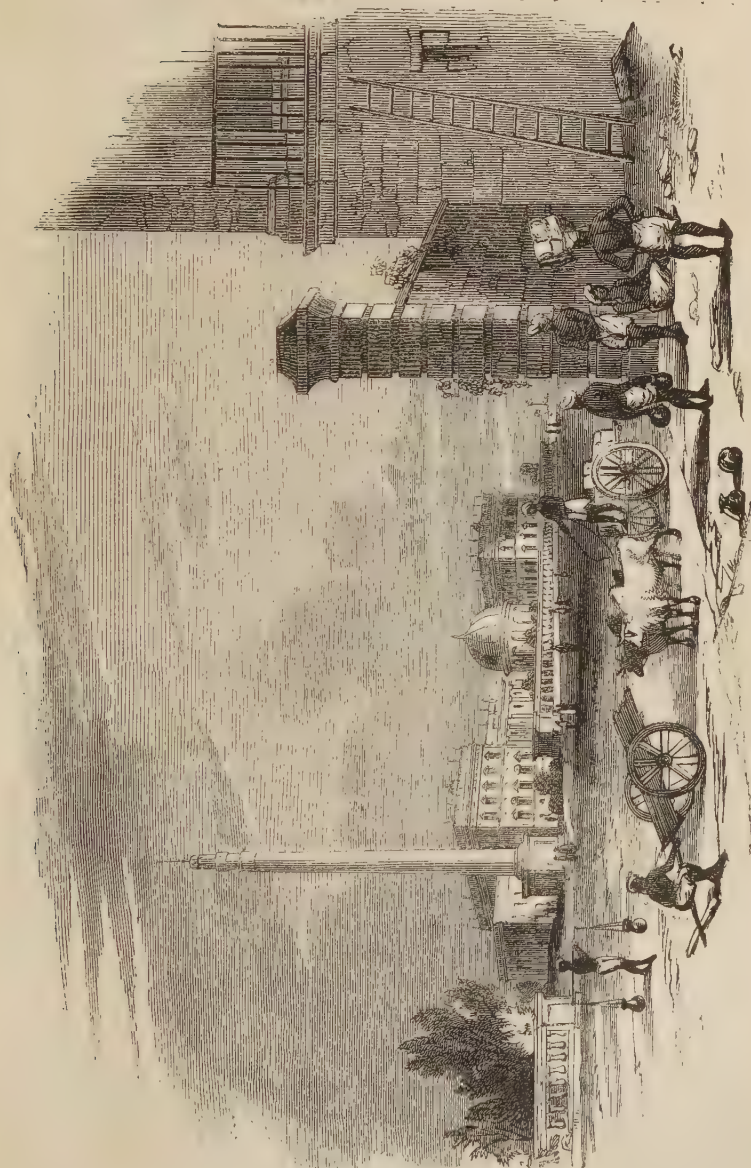
In the evening of Friday, Mr. Robinson of Kettering delivered an able discourse from Isaiah v. 13—16, to those friends of the Baptist Irish Society who, notwithstanding the showers, persevered in their intention of assembling in Salters' Hall Chapel on that occasion.

On Monday evening, April 24th, the annual meeting of the Baptist Home Missionary Society was held in Finsbury Chapel. Mr. Birrell of Liverpool presided. After prayer, by Mr. Pottenger of Islington, the report was read, and interesting speeches were delivered by Messrs. Crowe of Worcester, Davies of Bootle, Burton, superintendent of the baptist home missionary exertions in Yorkshire, and Aldis of Maze Pond.

On Tuesday morning, the annual meeting of the subscribers to the Baptist Missionary Society was held in the library at the Mission House, for the transaction of business. The report of the Committee for the past year was adopted; the minutes of the thirty-seven Committee meetings which had been held during the year were read; and explanations were given on those points respecting which subscribers offered inquiry. A Committee for the ensuing year was then chosen by ballot; six new members were returned, and thirty of the last years' Committee were re-elected. The new members are the Rev. W. Jones of Stepney, the Rev. R. W. Overbury of Eagle Street, the Rev. T. Pottenger of Islington, the Rev. R. Webb of Ipswich, George Lowe, Esq., and George Stevenson, Esq. The retiring members are Messrs. Aldis, Edwards, Penny, Swan, Upton, and Whitehorne.

The annual meeting of the Baptist Irish Society, on Tuesday evening, at Finsbury Chapel, was well attended. S. M. Peto, Esq. took the chair, and opened the meeting with a suitable speech, after prayer had been offered by the Rev. J. Stock. The assembly was then addressed effectively by Messrs. Stephen of Manchester, Birt of Wantage, Branch of Waterloo Road, and Garvey, deputed to render this service by the Committee of the Irish Evangelical Society. These meetings have been entirely free from the nonsensical claptrap by which the public meetings of religious societies have too often been disgraced.

THE MISSIONARY HERALD.



CALCUTTA.

REPORT.

I. IN again addressing the friends of the Baptist Missionary Society, the Committee have resolved to modify the form of their Report. They have generally contented themselves with presenting on each anniversary occasion a brief account of the labours of the year, without any formal reference to previous years. They now contemplate a more extensive survey. They deem it important, occasionally at least, to consider *all* the way which the Lord their God has led them. It is with the diffusion of the truth as with the flowing of the sea. If we look at the waves oscillating hither and thither on the shore for a few minutes, it is difficult to tell how it is going ; but if we observe it after a considerable interval, its progress is distinctly visible. The Committee wish therefore to compare the labours and position of the Society, at different periods, and they anticipate from the comparison the exercise of devouter thankfulness, and a deeper conviction in the minds of their friends of the advancement of the Mission, and of its paramount claims on their sympathy and support.

II. The grand object of the Society is to make known "among the Gentiles the unsearchable riches of Christ," to aid in fulfilling the parting command of our blessed Lord, to "preach the gospel to every creature." The direct result is that "as many as are ordained to everlasting life" believe, and there is gathered out of the nations a people for the Lord. Other important purposes are answered even where the gospel fails of its great end. It becomes a witness for God, and the universal diffusion of the knowledge of it is preparatory to the solemn transactions of the day of judgment.

In seeking these higher ends, like Him who was its divine author and theme, it scatters inferior blessings on the road. He sent his disciples first to cast out unclean spirits, and then to heal all manner of sickness and disease. He himself preached that gospel, of which his sacrifice was the foundation ; and at the same time raised the dead and fed the hungry : making temporal blessings the emblem and preparation of spiritual ones. "Can we hear," said Dr. Carey, "that the heathen are without the gospel, without laws, without art and science, and not exert ourselves to introduce among them the sentiments of men and of Christians ?" And his question defines our aim : we first seek to make known the truth, expecting that as in the first ages of the church, some will believe and some will believe not, and then subordinately and indirectly to promote the interests of humanity and civilization, giving the nations a written language, and books, and secular knowledge, and refinement, and freedom : "the sentiments of men and of Christians."

III. Confining attention in the first instance to secondary results, it is impossible not to recognize the goodness of God in relation to our mission, and the honour conferred by Him upon our brethren. The possession of a written tongue, capable of embodying religious truth, is obviously essential to the existence of civilization, and to the preservation of Christianity. Professedly Christian nations, without Bibles, have never been known to retain the gospel ;

and professedly civilized nations without the art of writing, have never been found. The power of giving permanent utterance to spiritual and religious truth seems an element of greatness and virtue. Hence the importance of the labours of our missionaries in this department. The first *complete* Grammar in Sanscrit, the *first* Grammars of any order of the Karnata and Mahratta tongues, the earliest Grammar *in English* of the Telinga, and the *only* Grammar of the Punjaubi, the language of the Sikhs, were those written by Dr. Carey. The Grammar of the Singhalese by Mr. Chater, of the Chinese by Dr. Marshman, of the Javanese by Mr. Robinson and Mr. Bruckner, and still more recently of the Sanscrit and Bengali by Dr. Yates and Mr. Wenger, and the Bengali and Hindustani Dictionaries by sons of eminent missionaries, are among the most valuable helps in the study of those tongues.

What our elder brethren have thus effected for India, has begun to be effected in Africa by our brethren there; and the first books ever written in the Isubu, the Fernandian, and the Dewalla languages, consisting of portions of the scriptures, school books, and parts of a Grammar and a Dictionary, have been recently printed by the missionaries of the Society. The first Grammar of the Mayu *in English* has also been printed within the last year at Belize.

Fourteen different grammars and nine dictionaries, besides a very large number of elementary treatises in different languages, several of which our missionaries raised (as a very competent authority has expressed it,*) from the position of mere dialects to the place and dignity of settled tongues, are among the contributions which they have made incidentally to the cause of humanity and religion: 'Incidentally' made, for these works, voluminous as they are, never interfered with direct missionary labour. They were undertaken to enable our brethren to acquire a language, often to form it, and as one of the most eminent of the writers himself testified,† they were written at intervals of an hour or two each day, as a relief from labours of another kind. The very relaxations of our brethren have conferred upon the heathen greater blessings than the serious thoughts of many other men.

These facts are a sample, and a sample only. In India, suttees have been abolished; infanticide is declared illegal; schools are very generally supported; the authorities, who once (as Sir James Mackintosh admitted) tolerated all religions except the Christian, have ceased to prohibit the diffusion of the gospel, have withdrawn much of the support they once gave to idolatry, and have forbidden the degradation and persecution of Christian converts. Christianity, which was to have destroyed our Indian empire, now forms

* H. H. WILSON, Esq. Professor of Sanscrit at Oxford.

<i>Grammars.</i>			<i>Dictionaries.</i>	
Sanscrit.	—	Javanese	Bengali.	} By Dr. Carey.
Karnata.	Sanscrit.	—	Sanscrit.	
Mahratta.	Bengali.	Isubu.	Mahratta.	
Telinga.	—	Fernandian.	Hindustani.	By W. Yates, M.D.
Punjaubi.	Singhalese.	—	Bengali.	By Mr. Marshman.
Bengali.	Chinese.	Mayu	Sanscrit.	By Dr. Yates.
			Malayan.	By Mr. Ward.
			Hindee.	By Mr. Thompson.
			Isubu.	By Mr. Merrick.

† Dr. Carey.

the strongest of the ties that bind it to this country : every convert being, without exception, a friend to British rule. To Western Africa, within the circle visited by our brethren, garments have been sent sufficient to clothe nearly 20,000 persons ; legitimate commerce has been encouraged ; imports have very greatly multiplied ; marriage has been honoured, and very active measures have been taken by the church there to relieve the distress of their unconverted countrymen, thus showing the humanizing tendency of gospel truth. In Jamaica, the condition of the slaves was greatly ameliorated : slavery itself has been abolished ; thousands of children have been educated ; the interests and comforts of the people have been secured ; innumerable villages have been formed and schools established : results to which the labours and sufferings of our brethren have contributed in a very remarkable degree, and which may be held to be an ample recompence for all the contributions and efforts of our friends.

Cheering and important as these results are in themselves, they are doubly so in their influence on the diffusion of the gospel. They are a subordinate end of our labours, and they are a means of obtaining a higher end. The improved condition of the heathen world, in all these respects, is itself a blessing, while it facilitates the progress of truth. To give a language to a nation that is without the art of writing, to free the oppressed, to secure for the gospel a fair field, to promote everywhere civilization and humanity, is not certainly to convert the nations, but it is to prepare the way for their conversion, and it will tend to increase their influence and efficiency, when once they are converted.

IV. The directly religious results of the labours of the Society are still more encouraging. There are in connection with its different stations not less than two hundred chapels and schools, and a large number of residences for missionaries ; the whole available for the future religious and mental improvement of the people. In the work of translation 743,270 volumes of the sacred scriptures have been printed in nearly all the languages and dialects of continental and insular India ; and in addition, parts of the scriptures have been printed in three African languages, in one American-Indian, and in the Breton. There are now connected with the several missionary churches not less than 37,000 members, so that it may be safely estimated that during the last fifty years, upwards of 60,000 persons have identified themselves through the labours of the Society, with the professed people of God : results that awaken feelings of devout humiliation and praise ;—humiliation, that we should ever have faltered in our toils ; and praise, that God has been pleased so signally to own and bless them.

V. But a clear perception of the position of our Mission, and of the duties of the churches in reference to it, can be gained only by examining these results more closely. The briefest summary of them is encouraging, but minuter investigation is essential to a just appreciation of their value and instructiveness. It will be found, for example, that the progress of the Society in visible and substantial results, has been advancing much more rapidly of late years than at first. From the commencement of the mission in 1793 to the year 1837, the volumes of scriptures printed by our brethren amounted to 240,065. Between 1837 and 1847, the volumes printed amounted to

503,205. In the last ten years, therefore, the volumes printed were more than double the number printed in the preceding forty.

These facts it will be observed, suggest no comparison of the men who prepared these works, but only of facilities of labour and of progressive success. They show merely that what the church of Christ gains in one age is gained, if her members are faithful, for all time, and that the halting-point of the labours of one race of missionaries is the starting point of the next. What was spent in reducing languages to writing and in preparing grammars and dictionaries, and rude elementary translations, is now devoted exclusively to revision and improvement. Nor let this work be underrated. Revision is, under the circumstances, re-translation, and is as necessary to make the versions intelligible and acceptable as were the original labours of our brethren. After several revised editions of various Eastern versions, especially of the Sanscrit and the Bengali, it may be safely affirmed that the editions now in use are as idiomatic and intelligible to the natives of India, as is our English version in this country. Nor is their literary value, in fixing and perpetuating the languages in which they are written, unimportant.

The progressive increase of conversions is equally cheering. From a document recently printed, under the sanction of the Calcutta Missionary Conference, it appears that if the fifty years which have elapsed since the commencement of our mission, be divided into periods of ten years each, the following will be found to represent the professed conversions that have taken place among the natives in the one province of Bengal, in connexion with the different missionary societies. The conversions among Europeans, or in other presidencies, are not included.

From 1793, when Dr. Carey landed in India to 1803, the conversions announced amounted to	26
From 1803 to 1813	161
From 1813 to 1823	403
From 1823 to 1833	675
From 1833 to 1843	1045
From 1843 to 1847 (three years and three months)	819

Twenty-six the first ten years, and 819 the last three; wit a considerable increase of labourers of course, but with no such increase between any two recent periods as can at all suffice to explain the result. The case is still that when the adversaries of the truth begin to fall before it, they surely fall, and each true convert becomes a double gain, a loss to the foe, and an accession of strength, an instrument of new victory, to the Christian host.

Of the numbers just given, it is not easy to say how many are in connexion with our mission. For the last three years, however, we have ascertained the exact results. In 1845 there were added to the churches at the twenty-four stations of the Society in Bengal . 87 members, an average of 4 to each.

In 1846	162	„	„	7	„
In 1847	297	„	„	12	„

Or, omitting from this list the Europeans baptized, the natives added within the last three years to churches in connexion with the Baptist Missionary Society, amount to about one half of all the accessions to all the evangelical churches in Bengal.

In the West Indies, the progress of the Society has received equal acceleration. The first fifteen years of the Society's labours in Jamaica, ended with 10,500 members; the second fifteen with upwards of 30,000. Instead of fourteen missionaries, there are there thirty pastors; and instead of the twenty-five chapels of 1832, we have now to report upwards of sixty. The first years of our labours in the Bahamas were comparatively unproductive, but at the end of fifteen years of labour, we reckon nearly 3000 members, a large body of faithful native teachers, and several chapels and congregations scattered over the principal islands.

When it is remembered that these achievements of the gospel are all by holy consecration, and by the condescending grace of the Divine Spirit, converted into agencies for future achievement, that the velocity (so to speak) which truth has gained at the end of the last fifty years is the velocity with which she begins the following fifty, we cannot but hope that there are greater results yet in store and at hand. If a human arm had gained them, our success might have been the precursor of self-confidence and defeat; but as it is a divine arm which has gained them, we anticipate a more extensive victory. Retrogression belongs neither to the movements of Providence nor to the dispensations of grace. "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger."

VI. It is important, too, to notice that while the apparent results of the Society's labours have greatly augmented during the last few years, those labours themselves have been augmented in a large degree. In 1837 the Society supported, principally or entirely, in India, fourteen missionaries and fourteen native preachers, at an expense of about £2000 a year. Now we are supporting, in whole or in part, in that country, thirty-five missionaries and upwards of sixty native preachers, at a cost of about £7000 a year.

In Ceylon the European missionaries have increased from one to three, and the native teachers from ten to about sixty.

In Jamaica the number of missionaries was in 1837 fourteen; a number which was increased to thirty during the last years in which the pastors in that island were aided by the Society.

The stations in Trinidad, in Haiti, in Africa, in Canada, in France, and in Madras, have also all been undertaken within this time.

To sum up these results: there were, in 1837, dependent on the Society thirty-five European missionaries; in 1847 there were seventy: * the latter number

* 1837.				1847.			
Missionaries.		Teachers.		Missionaries.		Teachers.	
India	14	...	14	India.....	35	...	67
Asiatic Islands	3	...	6	Asiatic Islands.....	7	...	60
Jamaica.....	14	...	20	Jamaica (not included, 30)			
Bahamas.....	3	...	5	Bahamas.....	3	...	14
Honduras.....	1	...	5	Honduras	2	...	3
				Africa	6	...	7
				Trinidad	2	...	6
				Haiti	1	...	2
				France.....	2		
				Canada, aided.....	12		
<hr/>		<hr/>		<hr/>		<hr/>	
35		30		70		159	

not including thirty missionaries in Jamaica, who in the interval had ceased to be supported by the Society, though many of them had been sent out and partially supported during the greater part of the time. The native agents have also increased from fifty to about a hundred and fifty. The number of European missionaries, therefore, has been doubled in ten years, and the native agents have been multiplied threefold.

In another kind of agency the increase of the labours of the Society has been not less gratifying. In 1837 there was but one institution* connected with the Mission where native agents received instruction specially designed to prepare them more fully for the work of the ministry : that under the care of Mr. Pearce in Calcutta. Now, independently of his labours in this respect, and of the labours of several other brethren, Mr. Denham at Serampore, our brethren in Ceylon, Mr. Tinson at Calabar, in Jamaica, Mr. Cramp at Montreal, are either wholly or in part devoted to it. In no instance do the Committee appropriate the ordinary income of the Society to the support of students. In all, however, they support the tutors, leaving other expenses to be met by the churches or by the students themselves.

Believing that such training as these institutions give is in heathen countries essential to the preparation of young men for the work of the ministry, believing too that the general diffusion of the knowledge of the truth must depend in no small degree on the employment of an efficient native agency, the Committee regard the increase of their labours in this department as of special importance.

During the same time the number of printing presses has increased in a pleasing degree. In 1837, the only presses connected with the Mission were those at Calcutta. Now, in addition to these, there are two in Africa, one in Ceylon, one in Trinidad, and one in Honduras : all of them having been purchased by special contributions, and being supplied for the most part with paper and printing materials by the kindness of other societies or of friends.

VII. It is but just to observe that this large increase in the labours of the Society is not owing to any previous settled purpose of the Committee to increase them : but to successive and remarkable interpositions of the providence of God. The Committee believe that they have followed the indications of His will, not preceded them. The first increase in the responsibility of the Society originated in the re-union with Serampore, an event that closed unseemly divisions, and was hailed every where as an earnest of richer blessing. Then came the appeal of our brother W. H. Pearce for ten additional missionaries for India, which drew forth a prompt and generous response. Then came the appeal of our brother William Knibb for Jamaica and Africa ; and then the special contributions of the Jubilee Fund, and the commencement of missions in Haiti and Trinidad. Each addition to our responsibilities, in the form of missionaries to be supported, was in answer to such appeals as these ; and was undertaken only when God had provided fields white for the harvest, the missionaries to occupy and reap them, and when our churches had supplied the funds for the commencement of the work, in pledge of their willingness to maintain it. To have done more than this, might have laid the Committee

* Not including Serampore.

open to the suspicion of going where they were not sent : to have done less, would have betrayed, as they felt, the interests entrusted to them.

VIII. Thus far our inquiries have had reference to the progress of the Society abroad : and there our friends will find much to encourage their exertions. At home, while there is much that is cheering, it must be confessed that the increase of a missionary spirit, or perhaps of the sacrifice which our churches are able to place upon the altar, has not kept pace with the increase of our labours or of our success. The calls of duty abroad seem more numerous than our contributions have yet justified us in obeying. God has honoured us by increasing our opportunities of usefulness more than we have honoured Him. And yet there is much to encourage us. The feeling which Fuller so well described when speaking of Dr. Carey's project of carrying the gospel to the heathen, "We were ready to say (he used to observe), if God would open the windows of heaven, might this thing be," has passed away, and experience has dissipated the last shades of doubt of the power of the gospel, and of its adapt- edness, under the blessing of God, for its office. The resolution of some London pastors, adopted at the commencement of the mission, on behalf of their churches, not to sustain it in their church-capacity, but to leave it to the con- science and feeling of individual Christians, would find small response now among our churches at large. They feel themselves, on the contrary, specially charged and constituted both to uphold the truth and to convey it to the nations.

The number of churches which contribute to the Society has also largely increased

In 1837, there were in England	316
in Wales	94
in Scotland	46
in Ireland	3,—in all 459.

On an average of the last three years there were	
in England	662
in Wales	186
in Scotland	32
in Ireland	20,—or in all 900 ;

Or nearly double of the number contributing ten years ago

On the other hand, the amount contributed has not been in proportion to the increase of the contributing churches : still less in proportion to the increase of the Society's labours. The amount of legacies received has not materially increased during this period ; nor of donations. In 1837 the income of the Society available for the support of missionaries was £10,339 : the average of the last three years is under £19,000. The *total* income for the former year being £15,046 ; and for the latter years under £25,000. To support thirty-five European missionaries and fifty native agents, the Society had more than ten thousand pounds : to support seventy European missionaries and one hundred and fifty native teachers, the Society has not nineteen thousand. We are doing much more than double the work with less than double the means.

IX. It is obvious to remark that this greater increase in the number of agents, as compared with the increase of expense in supporting them—this fact of much more than double the agency with less than double the income,

is owing in part to the blessing of God on our labours. We have left out of this calculation Jamaica and Graham's Town, because *there* the pastors are supported by their churches. In the Bahamas, again, the expenditure has not increased with the agency. Those stations, owing to the liberality of the people, cost no more than they did in 1837, though the native agency is doubled. But it is owing, in part also, to the repeated appeals from the Committee to their brethren to practise in all their arrangements the most rigid economy; an economy not in luxuries, but in things which may be deemed essential to the comfort and efficiency of our brethren. These appeals have been made again and again during the last few years, and the replies which have been received are as touching in themselves as they are honourable to the brethren who have sent them. When it is remembered that, after deducting the expenditure in this country, and contributions for special objects, £16,000 is all that is available from the income of the Society for the support of our missionaries and teachers, and that upwards of two hundred are more or less dependent on this fund, these statements of the noble self-denial of our brethren will have all the weight which is due to self-evident truth.

But with all this effort on the part of the churches abroad and economy on the part of our brethren, the painful fact remains, that the Society is doing more work and sustaining more agents than can be sustained on the income now available for this purpose. It requires more than is regularly contributed from year to year to carry on our agency, to say nothing of increasing it; and when any source of income is less than usually productive; when our donations fail, as they did, to a great extent, in 1845, or when legacies are less numerous, as in 1846; or when all sources of income are affected, as in the last year, a serious deficiency is the result; a result that adds greatly to the anxiety of the Committee, and is a painful discouragement both to our brethren abroad and to our friends at home.

The solemn question, therefore, returns. The Society has, within the last ten years, from various providential circumstances, doubled its European missionaries and trebled its native agents. The visible results of its labours, in the number of volumes of the scriptures issued and of individuals added to our churches, have been augmented in a yet larger degree; while our income has not increased in proportion. What then must be done? The Committee are but the stewards of the bounty of the churches; and as the churches solemnly resolve, the Committee are bound to carry out their resolutions. Are some of the agents to be recalled? or will the churches raise the additional income needed to sustain them? To recall them will effect no immediate saving; for the expense of their return and of arrangements necessary to effect it, will cost as much as to support them for a year. It is hard to find the field that can spare them; tenfold easier to find fields where from our success, the fewness of the labourers—often not one (as in many districts in India) to a million, and the age and exhaustion of our brethren, they need additional aid. Their recall will sound in the camp of the enemy as the beating of a retreat. It will dispirit our friends, and will betray the suspicion that calls which we deemed from God were not from Him, or that he has deserted His cause, and that the silver and the gold are no longer His, or that we have miscalculated the ability or willingness of our churches. On the other hand, the Committee record their solemn

conviction that any material diminution of expenditure, so long as they retain their present number of agents and stations, is impossible. They feel that they are not justified in spending more even in this cause than the bounty of the churches may on an average of years place at their disposal, and that unless that bounty is increased, the only alternative is to diminish the labours and, it must be feared, the success of the mission.

Anxious that in deciding this question the churches may have before them such facts as are important, the committee respectfully call attention to the following.

Of the 900 churches that collected for the Society in 1847, upwards of 200 did not collect in 1846; and of the 900 which collected in 1846, upwards of 250 did not collect in 1847. Of about 1100 churches, therefore, which approve of the object and efforts of the Society, more than one-fifth seem to make only a biennial or even a triennial collection. Sometimes serious local embarrassments compel and justify this omission, but still oftener it is owing to the want of a fixed time for collecting, or to a readiness to set aside the distant appeal for some local and more urgent one. Again: of the 900 churches that contributed last year, the number contributing five pounds and under was 490; considerably more than one half of the whole, and of these nearly 150 had collections only, without any effort that can properly be called systematic or continuous.

The Committee are not unmindful of the distress that has prevailed so widely during the last year, nor of the numerous claims upon our churches; but if every church which now collects occasionally, would collect annually, or if every church of the 490, whose collections now average about £3 a year each, would by systematic efforts double their contributions, the funds of the Society would be materially increased, and very much would be done to meet the present annual deficiency.

When to these facts we add the following—that of all our churches, there are not more than twenty that give £100 a year, that the number of annual subscribers of 10s. and upwards to the parent Society and all its auxiliaries is under 300, that an average of one penny a week from each member of each of the churches that now collect for us would raise an income of £6000 more than we now receive for the support of missionaries, and would free the Society from all its difficulties, and that this calculation does not include donations or legacies, or contributions from Sunday schools, or from other denominations, at present a very material item of our income;—the Committee cannot but feel that if the churches be not wanting in what seems their duty, the question must receive an affirmative reply, and our stations will be maintained.

The Committee lay these facts before their brethren with a prayerful desire to ascertain and obey the divine will. Unless there be a considerable increase in the general receipts of the Society, that is, a large increase somewhere, or a small increase every where, stations must be abandoned and missionaries must be withdrawn. They hope better things; they will prayerfully attempt better things; and may that God who has so long and so signally blessed the Society, who has all hearts in his hand, and to whom his own cause is infinitely dearer than to the most zealous of his servants, give them success. “Establish thou the work of our hands upon us, yea the work of our hands, ESTABLISH thou it.”

HOME PROCEEDINGS.

FUNDS.

The state of the funds of the Society has occupied much anxious attention during the year. For the greater portion of it the Committee have been indebted to their Treasurers and to other friends to the amount of not less than £10,000, and though they have never paid more than five per cent. as interest, and on the average not more than four, yet the charge under this head is necessarily larger than usual.

The balance against the Society, on the ordinary account, at the end of March, 1847, was £3766 4s. At the end of March, 1848, it was £4786 1s. 3d., an increase of debt, during the year, of £1019 17s. 3d., or, including a sum of £500 which the Committee have paid towards the liquidation of an amount borrowed to complete the grant to Jamaica, the increase of debt during the year is £1519 17s. 3d.; and the entire debt on the current income and expenditure, £5286 1s. 3d.

The entire income of the Society has amounted to £22,526 17s. 4d.; of which £17,520 5s. is on account of the ordinary purposes of the Mission; a diminution, as compared with the average income of the three previous years, of about £1000. Part of this diminution is under the head of donations, and part of ordinary receipts from Auxiliaries. For Translations, the receipts are less than those of last year by a sum of £1480; there not having been any contributions received this year from our brethren in America. Legacies were last year unusually large, and in this item there have been received, for the year which has just closed, £2560 less than last year.

Two conclusions are obvious from this statement. First, if the receipts from legacies and from translations had equalled those of last year, and if the Auxiliaries had yielded as much as the average receipts from this source of the last three years, the Society would have been freed from its difficulties; and, secondly, while the balance sheet will exhibit a considerably smaller income than last year's, the deficiency in the receipts for general purposes—about £1000—is not more than was to be apprehended from the general distress.

At the same time the expenditure of the Society has been considerably less than during last year, chiefly in consequence of the failure of the health of brethren in Africa, which has ended in the return to Jamaica of several of the teachers.

The deficiency in the receipts for ordinary purposes (which include donations) would have been more serious but for the generous aid afforded by several of our friends. The Committee gratefully acknowledge the following donations of £50 and upwards, several of which were given in consideration of the probable deficiency of the Society's ordinary income.

	£	s.	d.		£	s.	d.
Bible Translation Society.....	1000	0	0	Houghton, J., Esq., Liverpool.....	50	0	0
British and Foreign Bible Society, for <i>Morlaix</i>	60	0	0	Kelsall, H., Esq., Rochdale.....	200	0	0
Blacklock, W., Esq., the late	100	0	0	Lilley, W. E., Esq., Cambridge	90	0	0
Cropper, John, Esq., Liverpool	100	0	0	Peto, S. M., Esq., for Calabar.....	100	0	0
Edmonstone, E., Esq., of India	50	0	0	Ditto, for additional Missionary to India	100	0	0
Foster, Mr. and Mrs. E., Cambridge	50	0	0	Ditto, ditto, for Africa	100	0	0
Friends Society, Educational Com- mittee of, for <i>Trinidad</i>	50	0	0	Salter, S., Esq., Trowbridge.....	50	0	0
Gurney, J. H., Esq., Norwich	50	0	0	Stevenson, G., Esq., London	50	0	0
Gurney, Joseph, Esq.	200	0	0	Tritton, Joseph, Esq.	100	0	0
Gurney, W. B., Esq.	200	0	0	Wilson, Mrs. Broadley	110	0	0

The following legacies have also been received during the year :—

	£	s.	d.		£	s.	d.
Siggers, Mrs. A., Colne Engain	5	0	0	Harris, Mr. E., late of Bristol.....	19	19	0
Southern, Mr. Thomas, the late, Sevenoaks.....	10	0	0	Thompson, J., Esq., late of Hull, part of residuo.....	246	17	6
Mills, Samuel, Esq., of Russell Sq., £100, 3½ per cent.				Dunstan, Mrs. Mary, late of Tiverton	19	19	0
Edwards, Mrs. Mary, Calcutta	37	9	5	Walker, Mrs. M. A., late of Peckham			
Crane, Mr., Bexley, additional	5	0	0	Rye.....	19	0	0
Titford, Mrs. S. R., late of Walworth, by Rev. Joshua Russell	101	0	4	Salter, D., Esq., late of Watford, by W. L. Smith, Esq.	372	13	1
Mummery, Miss Mary, late of Dover, by E. Knocker.....	10	0	0	Chapman, Mr. John, late of Bristol, by Mrs. Ann Chapman	66	4	4
Cleeve, John, Esq., late of Thavies Inn, by W. J. Wood, Esq., free of duty	50	0	0	Caddick, Thomas, Esq., late of Tewkesbury, by James Blount			
				Lewis, Esq., and Joshua Thomas, Esq., <i>Brazilian Bonds</i>	531	0	0

SUMMARY.

The total number of members added to the churches during the past year, not including Jamaica, from which we have no returns, is 500 ; the total number in all the churches, including Jamaica, being 35,484. The number of stations and sub-stations is 173 ; of missionaries 67 ; and of native teachers and schoolmasters 163. The number of day schools is 148, and the total receipts for all purposes £22,527 17s. 4d.

APPENDIX.

I. TRANSLATIONS.

Volumes printed up to 1826	.	.	.	195,565
from 1827 to 1838	.	.	.	44,500
from 1838 to 1847	.	.	.	505,205
				<hr/>
from 1847 to April, 1848	.	.	.	743,270
				74,852
Total	.	.	.	818,122

II. INDIA.

Station formed.			
1801.	CALCUTTA	JAMES THOMAS, C. C. ARATOON, JOHN WENGER, AN-	
	Circular Road.	DREW LESLIE, SHUJAAT ALI, W. H. LEWIS.	
	Lal Bazar.	<i>Female Missionaries</i> —Mrs. Yates, Mrs. Thomas, Mrs.	
	Kalinga.	Wenger, Mrs. Leslie, Mrs. Lewis.	
1838.	INTALLY	GEORGE PEARCE, RAH KRISHNA.—Mrs. Pearce.	
		<i>Native Preachers</i> —Three Students.	
1820.	HAURA and SALKIYA	THOMAS MORGAN and Mrs. Morgan.—Ganga Narayan.	
1824.	NURSIKDACHOKE	J. C. PAGE, W. THOMAS and six Native Preachers.	
1830.	LAKHYANTIPUR	G. PEARCE, F. DE MONTE, and three Native Preachers.	
1830.	KHARI	G. PEARCE, JACOB MANDAL, and one Native Preacher.	
1845.	MALAYAPUR	G. PEARCE, and two Native Preachers.	
Station formed.			

BENGAL.

1790.	SERAMPORE	W. H. DENHAM, JOHN ROBINSON, Mrs. Denham.
		<i>Sub-stations</i> —Eight. <i>Native Teachers</i> , &c.—Six.

1804. CUTWA . . . W. CAREY. *Native Preachers*—Two.
 1818. SURI, BIRBHUM . . . J. WILLIAMSON. *Sub-station*—Dubrajpur.
Native Preachers—Sonatan, Jadob, and Haradhan.
 1805. DINAJPUR . . . H. SMYLLIE. *Native Preacher*—Bikal.
 1800. JESSORE . . . J. PARRY. *Native Preachers*—Ramdhan, and nine others.
 1828. BARISAL . . . *Sub-station*—Shagardi. *Native Preachers*—Three.
 1816. Dacca . . . W. ROBINSON, O. LEONARD. *Native Preachers*—Four.
 1812. CHITTAGONG . . . J. JOHANNES, J. C. FINK.
Native Preachers—Four.

STATISTICS OF CHURCHES IN INDIA CONNECTED WITH THE
BAPTIST MISSIONARY SOCIETY.

	Increase during the Year.			Decrease during the Year.				No. of Mem- bers.—Eng- lish & Native.	No. of Schools.	
	Bap- tized.	Re- stored.	Receiv'd by Dis- mission.	Died.	Dis- missed.	Ex- cluded.	With- drawn.		No. of Schools.	No. in Attend- ance.
CALCUTTA										
Kalinga	1	...	...	2	...	1	2	27	8	600
Circular Road ...	5	...	5	1	...	2	...	85		
Lal Bazar	1	2	4	4	3	2	...	110		
Intally	1	2	...	1	...	10	...	38		
Coolie Bazar, &c.										
Haurah, &c. ....	...	...	...	...	...	2	...	29	3	200
Nursikdachoke	3	1	2	5	1	2	...	40	2	20
Malayapur, &c. ....	...	...	2	...	...	...	2	6	1	60
Lakhyantipur .....	...	...	2	1	...	15	...	63	1	25
Khari	7	2	4	1	...	3	...	48		
Dum Dum .....	...	...	...	...	...	...	...	17		
BENGAL.										
Serampore	9	4	1	3	1	11	...	98	8	810
Cutwa .....	...	...	...	...	...	...	...	34	1	15
Birbhum Suri ...	3	...	...	1	...	3	...	32	2	90
Dinajpur	2	1	...	1	1	...	...	16	1	70
Sadamahl .....	...	...	...	...	...	...	...	...	...	...
Jessore	16	...	...	3	1	...	...	175	6	300
Barisal	110	...	...	...	...	...	...	320	2	70
Dacca .....	...	2	...	...	...	1	1	18	1	30
Chittagong	3	...	...	...	...	2	...	42	2	30
UPPER INDIA.										
Monghir .....	...	...	...	...	...	...	...	49		
Patna	3	...	...	...	1	1	...	24	1	33
Benares	3	...	6	...	1	3	1	20	6	280
Chunar	5	...	...	1	1	1	5	15	4	240
Allahabad	no re- turns.	{	...	...	...	...	...	7	...	30
Agra .....			...	...	...	...	...	119	...	36
Muttra .....			...	...	...	...	...	8	...	30
Delhi .....			...	...	...	...	...	21	...	21
MADRAS	3	...	...	...	...	...	...	17		
ASIATIC ISLANDS.										
Ceylon	34	...	...	7	...	...	...	423	46	1197
Total	212	11	29	31	10	59	11	1911	95	1242

NORTHERN INDIA.

1816. MONGHIR . . . J. LAWRENCE, J. PARSONS. Mrs. Lawrence, Mrs. Parsons.
Native Preachers—Nayansuckh, Haridas, Sudin.
 1820. PATNA . . . W. BEDDY, Mrs. Beddy, Miss Beddy.
Native Preachers—Magdumbaksh.

1817.	BENARES . . .	G. SMALL, W. SMITH, Mrs. Small. <i>Native Preacher</i> —One.
	CHUNAR . . .	H. HEINIG, Mrs. Heinig.
1834.	AGRA . . .	R. WILLIAMS, J. MAKEPEACE, Mrs. Makepeace, J. Smith, J. Dannenberg. <i>Sub-stations</i> —Four. <i>Native Preachers</i> —Six.
1842.	MUTTRA . . .	T. PHILLIPS, Mrs. Phillips. <i>Native Preachers</i> —Two.
1818.	DELHI . . .	J. T. THOMPSON. <i>Native Preachers</i> —Two:
	MADRAS . . .	J. C. PAGE.

III. ASIATIC ISLANDS.—CEYLON.

Station when commenced.	Stations.	Missionaries and Assistant Missionaries.	Paid Teacher	Baptized.	Died.	Total Number of Members.	Candidates.	Day Schools.	Attendance.
1813	Colombo, Grand Pass, 6 stations	J. DAVIES, C. P. Ranisinghe .....	...	6	...	72	7	5	122
1820	Hanwella, 10 villages	A. De Alvis .....	...	4	...	28			
1842	Pittoompy, 13 villages	P. Dionysius.....	...						
1836	Khottighawatta, 25 villages	J. W. Nadan.....	...	7	4	68	10	7	223
1841	Toomboovilla, 12 villages	Don Johannes .....	...	...	...	18	...	3	99
1841	Weilgama, 14 villages	David Perera .....	...	...	...	32	...	2	68
1843	Gonawelle, 12 villages	David Perera .....	...	...	...	25	...	4	106
1832	Byanville, 25 villages	J. Melder .....	...	7	2	80	...	8	210
1841	Matura, 10 villages	C. C. DAWSON, J. Silva, and D. Andres .....	...	5	1	24	5	9	217
1840	Hendella, 15 villages	P. De Silva .....	...	5		48	2	1	46
1843	Kalingoda, 16 villages .....	.....	...				
1838	Ratnopoora, 13 villages	Don Hendrek .....	...	...	...	22			
1841	Kandy.....	J. ALLEN, Sol. Ambrose .....	...	...	...	6	...	1	17
1843	Matelle .....	.....	...	...	...	...	...	1	30
	Galsalawa .....	.....	...	...	...	...	...	1	35
1842	Ambetanne	Don David.....	...	...	...	...	...	1	25
1842	Gahalaya	D. J. De Silva .....	...	...	...	...	...	2	10
1841	Utuan Khandy.....	Thomas Garnier .....	...	...	...	...	...
1843	Plantation Mission .....	.....	...	...	...	...	...
	Total .....	.....	40	34	7	123	24	46	1197

SUMATRA.

PEDANG N. M. WARD.

JAVA.

SAMARANG GOTTLIED BRUCKNER.

IV. AFRICA.

FERNANDO PO, CLARENCE, &c. . . .	G. K. PRINCE, M.D., Mrs. PRINCE. Captain MILBOURNE.* <i>Teacher</i> —P. Nicholls.
BIMBIA, JUDILEE, &c. . . .	JOHN* and Mrs. CLARKE,* JOSEPH and Mrs. MERRICK, and WILLIAM NEWBIGIN.* <i>Teachers</i> —Mr. Trusty and three others.
CAMEROONS, Two Stations	ALFRED and Mrs. SAKER.* <i>Teachers</i> —J. W. Christian, and H. Johnson.*

* Now in England.

V. WEST INDIES.

A TABULAR VIEW OF THE STATIONS AND CHURCHES, CONNECTED WITH THE
BAPTIST MISSION IN THE BAHAMAS.

Name of Island and Station.	Ministers and Helpers.	Baptized.	Restored.	Died.	Excluded.	Removed.	No. of Members.	Sunday Scholars.	Day Scholars.
NEW PROVIDENCE.									
Nassau.....	H. Capern.....	50	17	10	37	31	822	460	160
Carmichael	W. Littlewood.....								
Adelaide.....									
Fox Hill									
Good Hope Hill									
Dunmore.....									
ELEUTHERA.									
Governor's Harbour } and two other stations }	W. Littlewood ... } W. M'Donald. ... }	.....	.....	.....	4	.....	110	78	28
St. SALVADOR.									
Six stations	J. Laarda.....	56	21	2	26	7	300	295	77
RUM CAY.									
Two stations	S. Kerr.....	10	4	2	8	4	163	150	80
EXUMA.									
Nine stations	F. M'Donald.....	16	8	3	18	...	183	137	40
GAN D BAHAMA.									
Eight stations							200	120	50
CRO ED ISLAND.									
Three stations							60	.....	30
RAGGED ISLAND, AND } RACCOON Bay				1	.....		71	50	
LONG ISLAND, and six } stations.....	C. W. Fowler.....	12	3	1	8	...	176	86	39
ANDROS ISLAND, and } Blanket Sound, (five } stations).....	S. Lightburn.....	23	3	3	4	...	130	130	43
TURKS ISLAND.									
Grand Cay, &c.....	W. K. Ryecroft.....	8	21	4	7	...	259	245	150
Lorimer's.....	O. Gardiner, and }	7	19	5	25	...	150	76	39
Creek, &c.	seven others. }	5	11	2	22	...	63	63	26
Total		187	107	33	159	42	2687	1920	731

TRINIDAD.

PORT OF SPAIN,
CORBEAN TOWN,
GARCIA'S BARRACKS,
DRY RIVER, and COCORITE,

GEORGE COWEN, JOHN LAW,
Mrs. Cowen, Mrs. Law.
Four Teachers.

MONTSERRAT.
NEW GRANT,
INDIAN WALK,
SAVANNA GRANDE.

Mr. SILVERTHORN.
Mr. HAMILTON.

HAITI.

JACNEL Mr. and Mrs. WEBLEY, Miss HARRIS,

VI. AMERICA.

HONDURAS.

BELIZE J. KINGDON, Mrs. Kingdon, and two Native Preachers.

CANADA.

Stations.	Preachers
Montreal	Rev. J. M. Cramp.
Quebec	Rev. D. Marsh.
Osnabruck	Rev. A. McLean.
Brockville	Rev. R. Boyd.
Kingston	Rev. A. Lorimer.
Toronto	Rev. R. A. Pyfe.
St. Catherine's	Rev. W. Hewson.
Tuscarora	Rev. W. H. Landon.
Chatham	Rev. J. King.
St. Armand's	Rev. F. N. Jersey.
Eaton	Rev. A. Gillies.
S. Potton	Rev. J. Merriman.

VII. EUROPE.

MORLAIX, FRANCE Rev. J. JENKINS, Mrs. Jenkins.

VIII. TABLE SHOWING THE NUMBER OF STATIONS, &c., CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY.

	Stations and Sub-stations.	Mission-aries.	Female Mission-aries.	Native Preachers and Teachers.	Bap-tized.	Total No. of Mem-bers.	No. of Day Schools.	No. of Day Schol-ars.
INDIA.								
Calcutta	20	11	7	18	19	463	15	995
Upper India.....	41	24	9	49	159	1025	34	2240
Asiatic Islands...	24	6	3	68	34	423	46	1197
AFRICA	4	6	...	7	16	100	5	250
WEST INDIES.								
Jamaica, recently supported by the Society ...	80	30	...	25	...	30000	35	3000
Bahamas	57	3	...	15	187	2687	8	730
Trinidad	8	2	...	6	20	96	4	180
Haiti.....	2	1	3	...	10	20	1	76
AMERICA.								
Honduras.....	2	1	1	...	5	20		
Canada	12	12	...	...	50	650		
EUROPE.								
FRANCE.....	3	1	1					
	253	97	24	183	500	35464	118	8578

* No returns this year.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Merton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

A VIEW OF THE MISSION.

A VERY large number of the contributors to the Irish Society do not see the Annual Report; and we are anxious to give them all the information possible. Last year a condensed statement of the leading facts of that document was sent forth, and as the expressions of satisfaction were strong and numerous, a similar course this year seems equally desirable. An abridgment of the Report will give, to that large class of our friends above referred to, a view of the mission.

CONNAUGHT.

The chief station in this district is Ballina; the principal sub-stations are Easky, Coolaney, Mountain River, and Straheen. Mr. HAMILTON is the superintendent; Mr. M'KEE assistant missionary.

In the course of the year there were thirty-one baptized, one received from another church, two died in the Lord, two removed, and two were suspended. Our present number of members is sixty-five. I have five classes of inquirers, containing about a hundred and twenty, each of which I meet for instruction once every week; besides a Sunday school of one hundred scholars. Four of the persons added to the church were Protestants, and twenty-eight were Roman Catholics.

I baptized five at Mountain River, who were added to the church in Easky; one died, and two were suspended. Their present number is fifteen. There are ten members about Coolaney, a few of whom meet together; they have no pastor, and none have been added. Mr. M'Kee commenced a sabbath school in Easky, which promises well; about thirty children are in attendance. He seems to have a fine field of usefulness in that locality.

We have sixteen day schools in this and the Sligo districts. They contain one thousand three hundred and eighty children, and three thousand four hundred and seventy-five chapters of the word of God were repeated in them during the year.

ULSTER.

Mr. BROWN, who was appointed to the station at Coleraine, on Mr. Eccles' removal to Belfast, gives the following account of that station:—

On the Lord's day I preach twice in the chapel, assist in teaching a sabbath school, and in the interval, between the hours of public worship, meet a Bible class of young men and women. On Wednesday evening I meet a similar class, and conduct a prayer-meeting. Besides meetings in private houses in Coleraine, we have preaching at five stations in the country, viz. Spittlehill, Knowhead, Crossgar, Articlave, and Ballymoney.

Thirteen have been added during the year, one has been removed by death, two have been dismissed, and one has withdrawn; leaving a clear increase of nine; present number of members sixty-three.

Mr. ECCLES has not been quite a year at Belfast. His report in part relates to Coleraine, as well as to his present station.

The statistical year, just ended, includes three months' labour in Coleraine; during which period four persons were added to the church by baptism. At the formation of the church in this town, we numbered only fifteen, deducting two who have since removed, one to Scotland and the other to America. Our present number is twenty-five, making a clear increase of ten members, all baptized, and walking steadily in the fear of the Lord.

Besides the sabbath-school, we have two services in the chapel on the Lord's day, the attendance at which is steadily improving; indeed, my evening service is very encouraging, and indicates strongly that our cause will, in due time, obtain a permanent footing in this important town.

Few stations connected with the society have been more encouraging than Conlig, the scene of Mr. MULHERN'S labours.

Besides Conlig, assisted by brother Hamilton, I occupy regularly three out-stations, two in Newtownards and one at Dondonald, a place six miles from this, and three from Belfast. In Newtownards, a goodly number attend regularly, many of whom never hear the gospel elsewhere, and a few of our own members residing there, who, from want of clothes, or partial ill health, cannot often come to Conlig, gladly embrace those opportunities.

When I first came into Newtownards, no one knew who I was; and the sect to which I belong was by all, ministers and people, spoken against; we have now eleven members in the town, and are favourably looked on by all classes.

During the year I baptized seven (making a total of one hundred and five baptized during the last seven years), six of whom have been added to the church; two have died in

peace, one was dismissed, leaving us a clear increase of three. The number of members at present is seventy-six.

Mr. BATES's account of the present state and prospects of the new cause at Banbridge will afford a pleasing proof of what enterprise and steady perseverance, with the divine blessing, will accomplish.

Since my last yearly report, fifteen persons have been baptized on a profession of their faith in the Son of God. I trust that the members are all walking consistently with their profession. The prayer-meetings are well attended. Sometimes we have had forty people present. As a church we are living in peace, love, and harmony. At the present time we have forty members, and we hope that God will impart his blessing for the future.

I have several places where I preach in the suburbs of the town; and also at Clare, Milltown, Ballymote, and Moneyslane. These places are visited once a month. In some of these places members reside, in others a spirit of inquiry is manifested, and in all the attendance is encouraging.

LEINSTER.

The church at Dublin, having been destitute of a pastor for some time, invited the Rev. JAMES MILLIGAN, late of Fairford, to settle among them, and he complied with their request. The following is a brief account of the past year's proceeding—

Besides the usual services on the Lord's day, and on Monday and Wednesday evenings during the week, several thousand tracts, on subjects connected with the state of Ireland, have been circulated.

Grants from the Religious Tract Society, and from the treasurer of the Monthly Tract Society, have been kindly voted to me for distribution, which has been done on the loan system.

The efforts have not been in vain. During the last summer and autumn the attendance considerably increased. The almost unparalleled prevalence of sickness reduced us greatly during the winter months, but our numbers are steadily increasing again; and we are preparing for fresh efforts to bring the careless and ungodly under the sound of mercy. Though our position is isolated in this vast metropolis, and we are but few, yet we do not feel discouraged.

Baptized during the year 8, received by letter 5, dismissed to other churches 4, excluded 1, present number 41, increase 8.

Mr. THOMAS resides at Moate, in a district which has severely suffered from

the late famine, as much as most in Ireland.

Considering the smallness of the town, and the great severity of the winter, and the wretched condition of the people, I have usually had good congregations. A number of Romanists sometimes come about the door to hear the word. I take the opportunity of frequently visiting many of them, and speaking to them about salvation. One of these lately died, stating up to the last that her only hope was in the merits of the Saviour's sacrifice and death.

At Clonola, which is in the county of Galway, the house is always crowded, and some of the hearers have become truly pious. The society have a good school here, and well taught, particularly in scripture knowledge.

At Mount Shannon also I have had a very good attendance, and some persons have dated their change of heart and mind to the setting forth of the way of a sinner's justification by faith, on these occasions.

There have been good numbers in the schools, notwithstanding the great want of food and clothes, and the extreme severity of the weather; and it is surprising with what facility they commit to memory and repeat a great number of chapters of scripture. In the Moate school for, example, one hundred and thirteen have been so learned and repeated during the present quarter, which makes an average of nearly five hundred each year. Our numbers are as follows:—dismissed 6, withdrawn 2, excluded 1, died 1, added 2, present number 12.

Mr. M'CARTHY occupies Kilbeggan in the midst of the disturbed districts of Ireland. The fearful outrages of the past winter, added to the perils of famine and fever, occasioned the most distressing and long-continued anxiety.

While I cannot exult in any remarkable success, yet I have had some tokens of the divine favour. Four have been added to the churches by baptism, and others are on their way. These make two hundred and eight persons baptized by me since I commenced my labours in connexion with the Society.

I still occupy the four main stations of Rahue, Ferbane, Kilbeggan, and Tullamore.

At Rahue, three have been baptized, seven have removed, two dismissed to Dublin, two have died in the Lord. Present number of members, thirty.

At Ferbane, one has removed; fifteen have emigrated; one added by baptism; in fellowship, twelve. You may ask, How is it you have so few? Emigration had nearly dissolved that church. Four or five large families went to America. Hereby we were deprived of about thirty or forty regular and attentive hearers.

The schools have suffered dreadfully. At

Clonshanny two schoolmasters and several children have been cut off by death, occasioned by dysentery, fever, and famine. The master at Tullamore had a lingering, and malignant fever, which left him in a weak and helpless state, long after the fever left him. Some of the children and their parents have here, alas! died. This has disorganized everything. I could not portray their real condition; neither can I mark progress. All I can say is this, they are now beginning to lift up their drooping heads.

For many years there has been no agent settled at Athlone, where the Society has a good place of worship. The trustees of the late Mr. Boyce having had their attention directed to this town, they sent over the Rev. T. WILSHERE, who has no connexion with the Society, beyond the occupancy of the meeting.

Previous to my coming in April, 1847, there was no regular service held in the chapel, and hence the few people who had been previously collected, were scattered. At first we only had one service, but the congregation having increased, we commenced another, and then shortly after a week-night service. Numbers of tracts were distributed, and many people visited. Through the kindness of English friends I was enabled to get the chapel repaired, cleaned, and painted, without any expense to the Society, and our congregation increased to between seventy and eighty on the Lord's day, and to between forty and fifty on the week-night.

Nevertheless we may thank God for some good done. Four Romanists manifest a steady desire for instruction; one has been baptized, and we expect two more to be proposed soon. At present we have only six members.

The important district around Parson's Town, where Mr. MULLARKY has been labouring for several years, has yet received no addition to its agency. Notwithstanding the subjoined report is encouraging.

During the last summer I have preached daily to from two hundred to three hundred persons, who resorted to us for relief, and now I am thankfully received into the cabins of most of them, to read and explain the scriptures. Some who have passed into eternity, have left testimony of a change of heart, and others are still professing their sole reliance on the atonement of Christ for the salvation of their souls.

The church and congregation here have suffered much by death and emigration, but we have reason to be thankful that the places of those who have been removed are being

filled by others. Lately three have been baptized, and others are inquiring. Our Sunday school still continues very encouraging. There are about seventy children in attendance, and the teachers continue actively and zealously engaged in the discharge of their duties. I have formed a Bible-class from the elder boys, whom I meet at my own house.

The prospects at Borrisokane are very encouraging. In the Sevenoaks school taught there, there are a hundred and eighty-two children on the roll for this quarter, although several are prevented from attending, from want of food and clothes. A hundred and thirty-nine of those children are Romanists, and forty-three are Protestants. Of the whole seventy-one are reading the New Testament.

Mr. BERRY, occupies Abbeyleix. Notwithstanding the drain of emigration, the church has nearly kept its ground.

It affords me pleasure to state that the year just now ended, on the whole, as it respects our mission, has been the most prosperous in my experience. Several new stations were opened, and many more could have been occupied. The church has not increased, but the regular congregation in this town, both on Lord's days and week-evenings, is much improved.

My visits in this year have been more numerous and better received than in former years, and my preaching stations more frequently visited, and the congregations larger. Tracts have been widely circulated, and received with thankfulness in most cases, and Roman Catholics have with profit heard the gospel. Present number 33, died 2, emigrated and withdrawn from this neighbourhood 16, received by letter 4, baptized 8, received by profession 1, decrease 5, preaching stations 6.

MUNSTER.

The station at Clonmel does not rapidly improve. Mr. WILSON has, however, great encouragement in labouring among the Kilcooley Hills.

The good work is going on prosperously in the Hills of Kilcooley. This is a tract of country situated near Urlingford in the county of Kilkenny. There is no place of worship in the neighbourhood where I usually preach but a Wesleyan chapel, which is supplied once a fortnight. I used to go there once a month, but I now visit it once a fortnight. This is absolutely necessary, in order to supply the necessities of the people. Last week I preached in Boulay, one of the villages of Kilcooley, and such a congregation I never had the privilege of addressing in that place before.

A spirit of inquiry has gone abroad amongst the Roman Catholics of the place. I know of at least *twelve* Romanists who regularly read their bibles, and who respectfully listen

to the instructions and exhortations of the reader who resides amongst them.

Admitted 2, present number 14.

I can say little of an encouraging nature of Clonmel at present. The congregations are very fluctuating. The opposition on the part of the endowed church is dire, but with the help of the Most High, I will do all I can to lead sinners to Christ.

Number of members 8, dismissed one, added 6.

The church at Waterford is at present without any pastor. The committee hope that, ere long, this station will be efficiently occupied.

We have lost, during the year, our dearly beloved pastor and his wife, and one member has been dismissed to a church in Edinburgh. Our present number is twenty. Notwithstanding our bereaved condition, the attendance has kept up as usual, indeed as well as formerly.

The station at Dunmore is on the whole very encouraging. Five persons professed to know the saving change, one of whom has been enabled to pray with acceptance at the meetings. We have lost ten of our regular hearers and eight scholars by removal. Yet the schools continue to prosper.

Since Mr. Hardcastle's death, the stations at Portlaw and Piltown have been necessarily given up. May the great Head of the church soon send us a pastor to instruct and guide us.

The committee regret that the church at Cork is not in so good a state as was reported last year. Mr. BENTLEY has determined to leave shortly.

† It has been our privilege to see the word which was preached in much weakness, made "the power and the wisdom of God" in the salvation of souls. Several, who were before in the world and undecided, have been brought, I trust, under the influence of the Spirit and truth of God, to "come out and be separate." May their future walk prove that they have indeed been "delivered from the power of darkness, and translated into the kingdom of God's dear Son."

Number of members as per last Report 27, dismissed 5, died 1, withdrawn 6, admitted 10, present number 25.

The measures for affording relief to the necessitous poor, described in the

Report for 1847, were continued up to July last; the missionaries having suggested that any further grants might be safely suspended until the coming winter. They have been resumed, but not so soon as was at first expected to be necessary. A balance will then remain in hand for a future time; and the committee, in reserving some portion of them, are consulting the interests of the poor in Ireland more effectually than by distributing them all at once.

The number of instances of adults and children relieved, since the Relief Fund was commenced, cannot be much short of a million. Throw this number over those months in which relief has been given, and we have a daily relief to about 2000 persons; without regard to sect or party, except that care was first taken of "the household of faith."

To ascribe the evils under which Ireland groans to the difference in race, the tyranny of government in past years, the absenteeism of her landlords, the character and temper of the people, or to long-continued political agitation, is to take a very superficial view of the matter. The true source must be looked for elsewhere.

The religion of Ireland has degraded both priest and people. Before her subjection to Rome, she was at the head of all Christian countries; at the present time she is almost at the lowest step in the scale.

Let statesmen deal with their part of this great question as they best may. Ours is a nobler work. The gospel is the only effectual means of saving Ireland; and our grand inquiry should be, —in what way can we apply this infallible remedy? Our duty is not to uphold a clerical, or traditional, or legally authorized, religion. We must give them a pure gospel. We must drink largely into the spirit of Christian love. We ought to select, and send forth, the most able, pious, and devoted men. Our confidence in God must be raised to a level with the promises of His word. We must drink deeper into the fountain of Christ's love, and yearn after a baptism in the Holy Ghost.

* * Contributions received since our last will appear in the Report.

Subscriptions and Donations thankfully received by the Rev. J. ANGUS, and by the Secretary, Mr. FREDERICK TRESTRAIL, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

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